

Dr. Horton on the Future Life Vermont Broadside

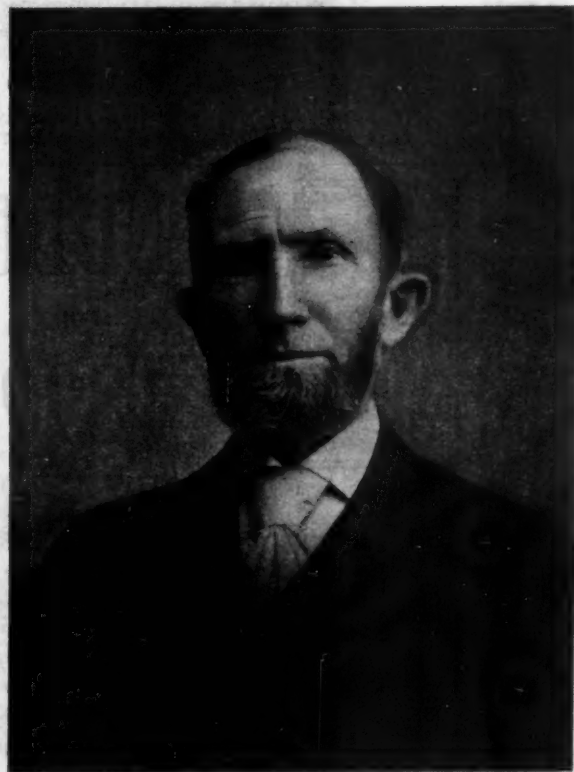
Volume LXXXIV

Number 4

THE
CONGREGATIONALIST

Boston Thursday 26 January 1899

HENRY MARTYN MOORE



The Business Outlook

All the principal markets and industries continue active, with the prices level, firm and in many directions evincing an advancing tendency. There is no cloud on the commercial situation; confidence is serene, money is cheap, trade is active and will become more so as the spring season commences. The year 1895 broke all records in the export of American produce and manufactures, especially manufactures, which gives the country an enormous balance owed to us by foreign nations. We are in position at any time, therefore, to call gold from Europe in large volume. This would undoubtedly be done if money rates should advance materially in New York. Shipments of wheat and cotton abroad still continue heavy, and Europe already regards us as its foremost competitor in manufactures in the world's markets.

People in position best to know the facts and trend of events commercial are of the firm belief that general trade has only just begun to expand, and that the tendency of commodity values, and consequently profits, will be in an upward direction. Such a conclusion is inevitable when the weekly figures of bank clearings, railroad earnings and business failures are studied. In the cotton goods market the improvement previously noted continues, recent advances in prices being maintained and further advances expected. The buyers of dry goods from the West and South are beginning to arrive, and an active demand is expected to develop shortly. Raw cotton has steadily advanced, and what with speculation and actual consumption this staple is expected to continue to rise. The leather situation shows marked strength, and no great power of prophecy is required to predict higher quotations for this commodity. Shoe manufacturers and sole cutters are said to have but small supplies of leather, and as great activity in boots and shoes is anticipated a rush for leather is among the probabilities.

The stock markets are simply crazy; the public is buying and speculating in a manner that has not been seen since 1879-80, and even that period, old timers say, did not approach the present wild market. Anything and everything goes up. Profits on paper in brokers' offices are simply enormous, but, alas, it will be against all precedent if these paper profits are converted into cash. The usual proceeding is for speculators, especially "lambs," to overstay their market until something occurs to cause a sharp decline in speculative values, which wipes out at one fell swoop the greater part of the paper profits.

President Angell of Ann Arbor has accepted an invitation from President Harper to deliver the address at the convocation of the University of Chicago next April. Dr. Angell has figured that one Michigan student attended Michigan University last year for every 1,342 inhabitants.

Biographical

REV. JAMES PORTER MILLIGAN

The alumni of Oberlin Seminary will be grieved to learn of the death of Rev. James Porter Milligan in Columbus, O., Jan. 17. He was born in Perry County, O., Jan. 30, 1860, and was graduated in 1886 from the Ohio State University and from Oberlin Seminary in 1889. He was ordained over the North Church of Columbus, O., in June, 1889, which he served until compelled by sickness to give up the work in December, 1896. Mr. Milligan was a man of singular purity, sincerity and elevation of character. His intellectual faculties were keen and powerful. By his energy and tact his church was brought to self-support, the old building outgrown and abandoned and a handsome new structure erected.

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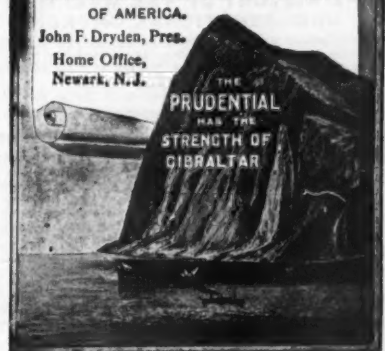
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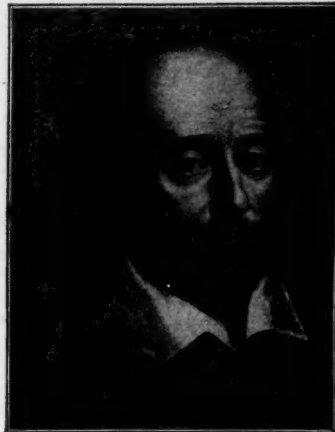
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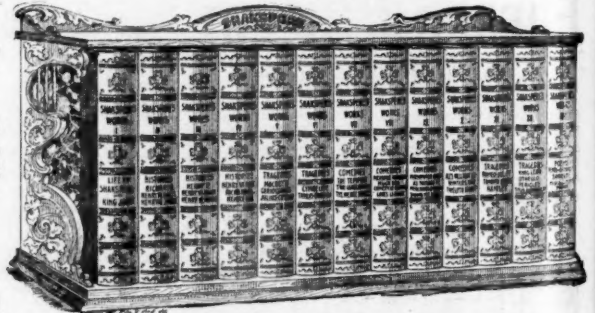
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Number 4

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Reviving the Monthly Concert

The midweek meeting in many of our churches a fortnight hence will be devoted to this subject, Resources for Missionary Work. It is the February topic in the list in *The Congregationalist's Handbook*, and the reports already reaching us indicate quite a general adoption of these monthly missionary topics. On page 130 of this issue will be found suggestions to those who wish to prepare for this meeting. The list of available leaflets is particularly valuable. A dozen of these inexpensive tracts put into the right hands will bring people to the gathering ready to take part effectively. We are eager to see a revival of the old-time monthly concert, of missions, and our topics have been prepared on such broad lines that they cannot fail, if properly treated, to interest any Christian who has any regard whatever for the world-wide movements of the day. We shall be glad to learn of the character and influence of the meetings where these topics are considered. Each church will have its own way of approach to them. Let it be stated for the benefit of all.

How Necessary Are Saloons

Much criticism, some of it unfair and unjust, has been visited upon Bishop Potter for his statement, at a meeting of the Church Temperance Society of New York last week, that the saloon is a social necessity. He was arguing, not for the selling of liquor in any form, but for the establishment of cheery, well equipped coffeehouses in the denser parts of the cities as competitors to the omnipresent saloon. To be sure, Dr. Rainsford of St. George's goes considerably farther and advocates saloons to be run on a "Christian" basis. But Bishop Potter's words on this occasion are to be understood, not as any justification for the existing saloon, but as a plea for social centers where the poor man may find legitimate satisfaction for his gregarious instincts. The bishop is right in seeking such an antidote to the saloon. England has set us an example, and coffeehouses there are more general and more prosperous than here. But when everything has been done to counteract the attractions of the saloon its taproot still remains. Even if the Bowery were plentifully sprinkled with well-lighted coffeehouses, multitudes of men would go by them to find in some low groggery that which satisfies their thirst for alcoholic beverages. We rejoice that the coffeehouse movement is making headway, even if slowly, for we owe it to

these poor tempted beings to provide every possible safeguard. But we cannot relax our efforts to reform and transform men by the indwelling power of the Christian faith.

Give Old Men Their Due

Almost daily we meet men to whom better times have brought no cheer. They are intelligent. They have experience. They have been serviceable in important lines of business. Some of them have had good incomes and have laid up money. But their investments have been swallowed up in the hard times. The banks in which they were employed have closed. The stores where their services were once prized have changed their methods of business and they are no longer needed. Large enterprises have absorbed the smaller ones and these men are left out. Why do they not enter into some new business? The reason is that they are getting to be old. They have still a good degree of physical vigor. They have much valuable knowledge. There are places where they could do better work than many younger men. But those who are looking for the service they could render do not inquire into their ability. They turn away from them simply because they have gray hair and beard. Discouragement is leaving its mark on them. Their faces are growing pinched. They are getting to look older than they are. In shelving these able, wise but old men the world is throwing away what it cannot afford to lose. It is growing hard in its selfishness. It is sowing seeds of harder times to come for those who will be old before long. Don't turn away from the elderly man. Help these men to work for which they are fitted. Find out what is valuable that they have to sell and if you can bring it to market do so. If you cannot, do something to stimulate demand for wisdom and experience in business. These are as valuable as the push and pride of youth.

The Claims of the Sick

The prevalence of an extraordinary amount of sickness is a call for special thoughtfulness and sympathy. Such times make us appreciative of the fidelity and devotion of physicians, many of whom have been greatly overworked during the last six weeks. Pastors, too, are finding the parochial demands upon them unusually severe. In not a few churches plans for special meetings have been interfered with and the usual forms of activity have suffered because of the absence of those upon whom they depend. Those of us who are in good health should thank God for it and use every precaution to preserve it. We can practice, also, beyond our wont, that splendid Christian virtue of consideration for others. Only those who have themselves experienced illness know how welcome a friendly inquiry is, or some little tangible evidence of another's solic-

tude, or a call from one whose presence radiates physical and spiritual healing. Sickness as nothing else binds our human family together. We should not know and love each other half so well if the angel of sickness never crossed our thresholds.

Popular Ignorance of the Bible

It is not safe to infer from any local examinations the exact degree of popular knowledge of the Bible. From time to time results of such examinations have been published to show that people are losing their hold on Biblical facts and truths. Recently we referred to answers given by about 100 students in the Northwestern University to nine simple questions, such as "What is the Pentateuch?" and "Give one of the Beatitudes." The examination showed that the average student in that institution was able to answer only about half of these questions. Dr. A. F. Schauflier put the same questions, under the same conditions, to a large Bible class of young women in Olivet Sunday school. The school is in East New York city, and all the members of the class are wage-earners, living in a community specially calling for missionary service. The percentage of correct answers given by the students of the university was 49.3, while seventy-two per cent. of the answers from the Bible class were correct. As not one of the latter was able to answer the question, "What is the higher criticism?" which several of the college students did answer, the comparison as to Bible knowledge is decidedly in favor of the mission school as against the university. Perhaps the need of systematic Bible study is greater in some higher institutions of learning than in some Sunday schools.

Profitable Socialism

It is not necessary to adopt the whole creed of socialism in order to profit by its teachings. A portion of the people in most communities must be cared for by the rest. The socialists who would have the Government help such people to work with a measure of independence, instead of providing for them in the poorhouse or prison, are in the truest sense benefactors. Mr. Bramwell Booth, in his account of the work of the Salvation Army for the last year, says that the cost of supporting a man employed in its labor factories, above what he earns, is thirty six cents per week. In the workhouse the cost would be \$2, in prison \$2.25, and in the insane asylum \$2.50. General Booth says that twenty-four governments now give financial assistance to the Salvation Army in dealing with their poor. While the Army has demonstrated that it can do this work with greater economy in money than governments are doing it, its saving in the character and self respect of those who are helped is far greater. We heartily support all wise efforts of Government

to furnish to dependent classes work that will enable them to reach as high a degree of self-support and independence as they have willingness and capacity to gain.

A Career to Be Emulated

When a plain, modest, business man, educated chiefly in the school of life, has given to the world over thirty years of such fruitful and enduring Christian service as Henry M. Moore has rendered, he deserves such a recognition by friends and fellow-workers as was accorded him in the demonstration in Boston last week, to which we refer elsewhere. He is a very exceptional illustration of what an ordinary man possessed with Christ's passion for men can do for his Master, and that, too, without leaving his vocation as a business man and without putting on the distinctive badge of a Christian worker.

He was well on in life, having passed his thirty-sixth birthday, when he yielded his heart to God. But the consecration then made, as befitting the son of a noble sire, whose virtue and ability North Brookfield has not yet forgotten, was genuine and complete. And yet it needed still the touch of older and more experienced minds to stimulate the young convert to his best and widest activity. For when, at the first Y. M. C. A. State convention which he attended in Springfield, in 1867, he heard the late Henry F. Durant and Newman Hall of London put these searching queries to the young men there assembled: "What is your life plan? To what are you devoting your highest powers?" and when, a year or two later, at the International Y. M. C. A. convention in Detroit, he felt the sweep of the mighty Christian forces there focused Mr. Moore's ardor was kindled into a glow which has kept its light and heat through all the subsequent years.

In his local church, the Franklin Street, Somerville, of which he has been a deacon almost without interruption since 1872, he has found his first sphere of Christian service, and though called hither and thither to help discouraged pastors, to conduct evangelistic campaigns, to lay with other keen business men large plans looking to the welfare of young men the world over, Mr. Moore has counted it alike his duty and his joy to be found faithful at home and to heed as far as possible the constant calls upon him arising from the Sunday school, the prayer meeting and the practical necessities of his own church.

In the local conference, the Boston Congregational Club, in the State meetings, he has been a familiar and favorite figure. He has not grown wealthy in business, but alike in prosperous and hard times he has been a generous giver, having lived simply all these years and denied himself many means of culture that others consider essential in order that more of his substance and time and energy might be given to the business of the kingdom.

But it is in the field of Y. M. C. A. labor and achievement that Mr. Moore perhaps has earned his chief distinction. From the early years of its organization Mr. Moore has been prominently identified with the association and his devotion to the religious welfare of young men has been untiring. He has been a member of

the international committee for more than twenty years. He has probably preached, and preached with spiritual power, more lay sermons than any other layman in New England. Indeed he can recall nearly one hundred and sixty churches in Massachusetts alone where he has spoken. It has often been said of him, and truly, that his business is to serve the Lord Jesus Christ, though he sells hats and caps to make a living. He has stood by the side of Mr. Moody as an efficient helper in building up his schools and in maintaining the summer assemblies at Northfield. He is president of the board of Northfield Seminary trustees and a member of the Mt. Hermon Board. His hand and heart have joined in as many good works as he could grasp. He is an optimist, thoroughly consistent because his optimism rests on the best of reasons—profound faith in Jesus Christ, his coming and kingdom.

Though Mr. Moore has reached the age of threescore and ten, his natural strength is not abated, as his address at the reception made evident. Few men are as widely honored and beloved as Deacon Moore and he bids fair to live till he is able to look back on his beginning of Y. M. C. A. work and to say as a Hebrew hero once said: "I am this day fourscore and five years old. As my strength was then, even so is my strength now."

A New Statement of Faith

We have more than once referred to the catechism projected in England for the use of Free Churches and schools. It was published the first week of this year and is sold for a penny. It appears in the London *Independent* of Jan. 5, and is extensively discussed in English periodicals. Rev. Hugh Price Hughes has an article on it in the *Contemporary Review*. The catechism consists of fifty-two questions and answers. The original draft was prepared two years ago by Dr. J. Oswald Dykes. It was revised and altered by a committee of ten prominent clergymen representing several of the denominations of the Free Churches. It was then submitted to a committee of twenty representatives of eight denominations, and the whole was finally unanimously adopted. The Congregationalists of the committee are Drs. Berry, Mackennal, Rogers, Barrett and Bartlett. The work is remarkable for the reason, as Mr. Hughes says, "that all the responsible representatives of the evangelical churches have been able to produce a catechism in which every question and every answer has been finally adopted without a dissentient vote." To all intents and purposes this is a creed representing "those things which are most surely believed" among evangelical churches.

Of course it is to be expected that, while this statement of doctrine is approved by these representatives of all the denominations, it will not be approved by all their associates. To strong denominationalists it will appear weak and vague. To controversialists it will be an irritating disappointment. What comfort can be found in agreement in doctrine by those who have experienced theology without having experienced religion? To those who have been trained to praise God by battle cries against their

fellow-Christians harmonious confession is discord. They will get satisfaction from this catechism only by interpreting it, as they do the Bible, to prove their adversaries wrong. The *Christian Commonwealth* thinks it strange that two years' labor by "some of the ablest men in England should have resulted in so trivial a compendium"; yet it takes satisfaction in the evidence it finds that the catechism, properly interpreted, shows that Pædo-Baptists must give up sprinkling of infants. On the other hand, many welcome this catechism as a sign of the coming of the end of fierce religious controversies and of the coming unity of believers in Christ. The *Christian* says: "It will be found that no great doctrine is omitted, and the whole result testifies to the substantial agreement of the chief thinkers in our Free Churches on the fundamental doctrines of the Christian faith." To us this catechism is an adequate statement of Christian faith in modern, simple, intelligible language to which we can heartily subscribe.

The Young People of Today in the Church of Tomorrow

The coming eighteenth anniversary of the Young People's Society of Christian Endeavor, Feb. 2, lends special force to this theme. This organization has injected real virus into the life of the churches. Christianity cannot be in decay so long as youth contributes vigor and hopefulness. A glance at these figures will suffice to show the prominence of this factor. The Y. P. S. C. E. numbers over 3,291,000, Epworth League 1,800,000, Christian Union of the United Brethren 80,243, Luther League 60,000.

Besides these large bodies we have to consider the B. Y. P. U., the Brotherhood of Andrew and Philip, King's Daughters and Sons, the Y. M. C. A., the Y. W. C. A. and the Y. W. C. T. U.—all of which have hundreds of youth enrolled not elsewhere counted. These societies are Christian and closely allied with the churches. This is in marked contrast with the relations of young people to the church of yesterday. The Sunday school indicated one relation only, instruction. The Young People's Society opens the sphere of service. So long as this is sustained the churches will feel the impetus of a forward movement.

There is seen a personal preparation for the services of the church. In every organization attendance upon religious worship is an imperative. Bible study is enjoined. Much emphasis is being placed upon the need of spiritual culture through the quiet hour. The revival of family worship seems probable as homes are established with these elements. Thus Sabbath and midweek services will certainly fulfill their purpose because of previous religious thinking. Never before has the teaching of Christ been applied with such energy between Sundays. The youth needs a working truth. Into all departments of life he carries his pledge. Wherever he has labored, studied or recreated the power of his faith has been felt. Christianity has become a practical thing. His view of life is such that he must apply the gospel.

The consecration of a portion of the

gains of business today will have marked effect upon the church of tomorrow. More money is set apart for the Lord's treasury than ever before, according to the testimony obtained. The Tenth Legion in the Y. P. S. C. E. has become a host. The importance of such apportionment of one's income is easily seen. Its bearing upon the future of missions and Christian benevolence should be to make debts impossible. At the same time it should provide for expansion of work instead of retrenchment. In the church of tomorrow will be many manly and womanly Christians, virile and influential. The active life of youth, the unfolding of powers through service and Bible study, warrant this prophecy. Our churches need—many of them sadly—broad, cultured, Christian leaders. The pastor often feels the lack of such a force. The youth of today is in training for the position. Educated to be and to do and recognizing the power of influence, he will raise the church in its relation to the community and multiply its opportunities for doing good.

The church of tomorrow will be provided with men and women recognizing no narrow meaning in Christ's words, "Go ye . . . preach." Into the student volunteer movement has gone a large portion of the flower of our college rolls. In 300 classes 2,000 students are following the history of missions. Not long ago the scarcity was of Christians for the whitening fields. Tomorrow our youth will come forth from the higher educational institutions of the country saying, "Where will you send us?" Of the 4,000 numbered in this movement of evangelization, two-thirds are men. They are ready to conquer the world for Christ.

The endeavor today is to build Christian character into the national life. Not that tomorrow will find the name of God in the Constitution; but the power of God in the hearts of citizens. Youth in the churches will make the influence of our religion more deeply felt in its application to civic life. This result is to be brought about not through party politics, but through intense Christian citizens. More men like Mr. Dingley—Christian and statesmanlike—will be found in public affairs. Obligation toward God and responsibility toward their fellows will be more apparent. Men will vote. The blood-bought franchise—so often lightly esteemed—will be looked upon as a means of applying the teachings of Jesus. By the ballot wrongs will be pursued. A test of well-doing will be citizenship. Toward such a time and state today points more certainly than any predecessor. The training of youth now makes the church of tomorrow an influential factor in the problems of civic life.

If There Had Been No Saviour

It is almost impossible to conceive of the world without Christ as the prominent factor in its history. But, in order to appreciate what his coming meant to mankind, it is worth while to try to imagine what the world would have been had he never come. When he came, mankind was in a condition of expectancy. Prophecy had prepared the way for him, and not only among the Jews,

although their anticipation was keenest, but also among heathen nations. Expectation had penetrated even so far East as Persia, whence came the three wise men to do honor to the new born King.

But the world, in spite of being vaguely expectant, was despondent. A Christless civilization had had opportunity to show what it could do for the human race. It may be assumed to have done its best, and it had failed conspicuously. Greek culture, Roman legalism and the sway of the mystical beliefs of the remote East—all had done what they could to promote human welfare. But their best had proved thoroughly unsatisfying. The world, in spite of much which was commendable and beautiful, was buried in moral gloom. Corruption was rife everywhere. Cruelty prevailed. Oppression crushed its victims remorselessly. The highest culture rarely lifted its representatives above a cynical agnosticism. The noblest ideals then cherished were inadequate to the human needs and the instinctive demands of the soul. No man knew where to turn for relief, and matters seemed destined to go from bad to worse. It is not exaggeration to declare that, had Christ not appeared, the extinction of the human race probably would have come to pass long before the present time.

Jesus brought not only new truth into the world, but a new inspiration. He not only was, in his own person, the Way and the Truth and the Life, but, in this revelation of himself, he laid the foundation for a new hope and a new future for our race. It is an illustration of his divine wisdom that he began to do his work among the humble. Men always endeavor, when urging a new belief, to win the leaders of society. Christ began with the poor and lowly. He kindled the fire at the bottom, knowing that otherwise it would go out. Thus started, the flame of conviction and consecration spread from community to community, from land to land, and in time the whole structure of society was illuminated and transformed. Ever since, in spite of the frequent ebbs of the tide of progress, Christianity has advanced steadily among men. Its type is purer and nobler today than ever.

There are grave and terrible evils to be overcome in the individual, the community, the nation, the world. But the power of Christian truth never was so widely understood, so profoundly respected, so generally dominant as now. Nor has there ever been a time when the personality of Christ, his redeeming example and beneficence and his loving, helpful brotherhood to sinful man were so fully appreciated. If he had not come, the revolution which took place and which, although incomplete as yet, is going on to conquer, never could have occurred.

The American Committee of Revisers of the Old Testament met in Princeton, N. J., on Jan. 24 for a several days' session. They hope to have their work completed before the end of this year. The American revisers, by the way, did not have their expenses paid by the university presses of Oxford and Cambridge, although this was true of the English revisers. Each committee gave its time and services, and the Americans also paid all their own charges.

Current History

Prospects of the Treaty

The Committee on Foreign Relations has delayed pressing the consideration of the Peace Treaty on the Senate, hoping thus not to increase the opposition to it by seeming to attempt to force its ratification. But many considerations of great importance call for prompt action, either to ratify the treaty or to make it plain that it must be referred to the new Senate in an extra session of Congress. Present conditions are abnormal. The President is left as a practical dictator in foreign affairs. The Philippines will continue unsettled, with possibilities of dangerous outbreaks, till it is formally decided whether or not the islands are to be transferred to the United States. War with Spain is not ended till the treaty is disposed of. Our relations with other nations are embarrassed and may result in serious complications due to postponement of action on the treaty. Sixty votes are required for ratification. From a poll of the Senate it appears that about fifty-four senators will vote for the treaty, while twenty-six are said to oppose it in its present form. This leaves ten senators in doubt. It may be possible for three or four men to take such an attitude as will hang up the treaty and force the calling of an extra session. They may insist on the passage, by way of compromise, of some resolution declaring what the country will do before it has put itself in a position to do anything with the Philippines. We do not see any advantage in the passage of such a resolution. Congress is not likely to lose wisdom through the further information which will come through experience of administering affairs after the Philippines are formally on our hands. It will be as likely to do the right thing if left free as it will if an attempt is made to bind the next Congress by the Senate of the present one.

For ourselves, we have no doubt that the treaty will be confirmed unamended. No amendment yet suggested could command a majority of the Senate, so that the treaty as it is will have to come before that body for a vote. It will be possible by filibustering to prevent such a vote at this session. If this shall be done, the new Senate will confirm the treaty the more promptly. Meanwhile, we counsel patience to those of our readers who support the treaty and to those who would reject it. In the long run, our country has not suffered through careful deliberation in legislation concerning foreign affairs. There are important matters, such as that referred to by Dr. Bacon on another page of this issue, which deserve more careful attention than they have received, and while the consideration of them belongs to the time after the treaty is confirmed rather than while it is being considered, the responsibilities we are assuming are so grave that they should have fullest discussion and courteous consideration of arguments and facts presented from every side.

The Egan Court-martial

The trial of Commissary-general Egan began Wednesday of this week. General Miles would naturally have been the presiding officer of the court had he not been personally involved in the case. General Merritt is the second major general by

date of commission and has been chosen for this office by the President. The members of the court—fourteen in number—are graduates of West Point. Neither Miles, Eagan, Shafter or Corbin are West Pointers. The charges against General Eagan are that he has been guilty of conduct unbecoming an officer and a gentleman, and of conduct prejudicial to good order and military discipline. If he should be convicted of the first of these charges he would be dismissed from the service; if of the second a lighter sentence might be imposed. The vulgarity and deliberateness of his attack on General Miles, addressed to the War Investigating Committee, left President McKinley no choice but to put him on trial. No provocation conceivable could justify a public officer in using an opportunity of his official position thus to insult a superior officer. The penalty for such an offense must be severe, else the discipline of the army would be utterly destroyed. Perhaps the nation is to be congratulated that some worse thing did not happen before the bickerings and jealousies in the headquarters of the army were arrested by official action. Though this trial is concerned, and properly, with only one matter, the insulting language of General Eagan, the facts which will be brought out in it, and the conviction, which is already admitted to be deserved, will direct public attention afresh to the imperative necessity of a reorganization of the army. When men who permit and men who indulge in such offenses are at its head it seems that it must be impossible for it to maintain efficiency or command confidence.

Senatorial Elections

One-third of the membership of the United States Senate is filled every two years, and the newly organized legislatures in many States gave much attention to the matter last week. In Maine Senator Hale was re-elected without difficulty, in Massachusetts Senator Lodge received an almost unanimous vote, and in Connecticut Senator Hawley was re-chosen in spite of some opposition. Neither senator has won the approval of his constituents for all his actions, but the qualifications and experience of each justify his continuance in office. Senator Ross, of Vermont, successor to the late Senator Morrill, has been sworn in. In New York Hon. Chauncey M. Depew has been chosen in place of Senator Murphy, and Senators Davis, of Minnesota, Burrows, of Michigan, and Cockrell, of Missouri, have been re-elected. In Indiana Hon. A. J. Beveridge succeeds Senator Turpie and in North Dakota Hon. P. J. McCumber follows Senator Roach.

Never before, however, has there been such difficulty in completing similar elections. After several days of bullying, deadlocks continue in not less than ten States—Pennsylvania, Delaware, West Virginia, Wisconsin, Nebraska, Utah, Montana, Nevada, California and Washington. Public interest focuses chiefly in Pennsylvania. Senator Quay, who is under actual indictment for corrupt practices, lacks twelve votes of re-election. But, although his opponents are united as against him, they cannot yet agree on a candidate. Senator Gray, whose unpartisan record should assure his election, is in the lead in Delaware, but does not yet

command enough votes. Mr. Addicks seems determined to rule or ruin the Republicans. This unusually extended and prolonged delay in the choice of senators has caused fresh criticism of the method of their choice, and in several States it has been strongly urged that, by amendment of the State constitution, senators be elected hereafter by popular vote. Whether this is the wisest remedy for the evil may be doubted. Certainly some grave objections lie against it. But something needs to be devised by which such mischievous, and, we almost might say, scandalous contests, as those now in progress, may be prevented.

Agitate Against Roberts

The country is awaking to the possibility of a national disgrace through the seating of Brigham H. Roberts of Utah in Congress. Congregational clubs, ministerial associations and other ecclesiastical bodies, before which the peril has been exposed, are entering emphatic protests and taking measures to arouse as widespread and persistent opposition as possible. The Union Ministers' Meeting of Cleveland is circulating a brief petition indicting Mr. Roberts in six particulars, almost any one of which would be sufficient to debar an ordinary man from obtaining an election to Congress, but which constitutes no obstacle in Utah to the securing of such an honor. It is hoped that either this petition or one equally trenchant will find numerous signers all over the country, and that, too, speedily. The Ministerial Association of Salt Lake City has prepared for general distribution an address rehearsing the history of Mormon unrighteousness and setting forth the deplorable condition of affairs in the State today. These men are good judges, and such testimony as this ought to carry great weight:

In spite of the most solemn statements made when amnesty was prayed for, and the sworn declarations of church leaders prior to the granting of Statehood, and of repeated avowals of complete acceptance of the conditions upon which these privileges were granted, yet we are compelled to the conclusion that the signs of the times plainly point to the renewal of polygamous practices unless they shall be prevented by such power as the United States can exercise in the premises. If Congress shall so far indorse the movement as to admit a polygamist to a seat in the national legislature, the last impediment will be removed, and the fair State of Utah will be blighted by the presence of a system abhorrent to the moral sense of Christendom.

Inasmuch as the next Congress will decide upon Mr. Roberts's eligibility to its membership, we cannot see that anything is to be gained by petitioning the body now in session. But public opinion moves all too slowly on great moral issues and there is not likely to be too much immediate agitation in behalf of the end desired. Seed sown now will bear fruit when in a few months the question comes up for final decision. The spread of Mormon influences through emissaries in all parts of the country makes it all the more imperative to defeat this attempt to secure national indorsement of polygamy at Washington.

The Nation's Tribute to Mr. Dingley

The body of Nelson Dingley last week was borne to its last resting place amid the scenes of his childhood, while Maine hardly felt more keenly than did the en-

tire country its sense of bereavement. Yet his death as well as his life has strengthened the character and moral courage of the nation. It has brought the people to realize anew that a man may devote himself to political life and may serve his party faithfully, yet making first his service of Christ and showing himself a statesman worthy the honor of all good citizens. Mr. Dingley has patiently, persistently given himself to the practical administration of government as a Christian citizen, has mastered its details till, without gifts of eloquence or great personal attraction, he had come to command the respect and confidence of national legislators and to be intrusted with the most difficult and complicated work of government. He did this work unremittently till his strength gave way and he laid down his life for his country. During his most strenuous labors he did not escape criticism or even abuse by those he was trying to serve. But now that he is dead, one voice without distinction of party declares him to have been a faithful, able, unselfish Christian statesman. It is many years since such unqualified tributes from every quarter have been given to a public servant. Perhaps this is reward enough for one who found his highest satisfaction in serving his fellowmen. It may be that President McKinley and other statesmen who are bearing heavy burdens in great crises of our national life will find in this recognition of Mr. Dingley's character and service something to sustain them in the stress of their labors.

Great Britain in the Soudan

The British conquest of the Soudan was last week officially promulgated by the publication of a convention between Great Britain and Egypt outlining the future government of the provinces. The first week of this month Lord Cromer visited Omdurman bearing the announcement of the outlines of policy to be followed in the administration of the Soudan. Assurances were given of fair taxation, of good government, of equal justice and freedom from all forms of oppression. Concerning religious liberty Lord Cromer said:

The queen and her Christian subjects are devotedly attached to their own religion, but they also know how to respect the religion of others. The queen rules over a larger number of Moslem subjects than any sovereign in the world, and they live contented under her beneficent rule. Their religion and religious customs are strongly respected. You may feel sure that the same principle will be adopted in the Soudan. There will be no interference whatever in your religion.

Leaders and people alike listened eagerly to the proclamation of rights and privileges which they had longed for but never experienced. The administration of government for the benefit of the governed is a strange doctrine in the Soudan. It was heard with an amazement which was pathetic. There, as in our own new dependencies, Christianity has a wonderful opportunity. It is not to enter these new countries by force or under the prestige in its favor of the ruling power. The right of these peoples is fully recognized to choose their own religion. Christianity comes with the gospel of deliverance from sin and error, of comfort in sorrow and hope for every one who seeks to obey the will of God. It will win its way be-

cause it satisfies men's highest needs and convinces their reason, revealing to them the Father through Jesus Christ. Most fortunate will it be for these nations if the missionaries who go to them with the gospel of peace bring no strifes with one another and spend no time in trying to convince the natives that other representatives of Christian faith are wrong. There is a gospel on which all believers in Christ who care to evangelize the nations are united, which is sufficient to deliver these peoples from religious as well as civil oppression and to make them heirs of God and joint heirs with Christ. Let it be the united purpose of missionary societies to offer to these nations this gospel and this only.

The Samoan Trouble

For nearly ten years Great Britain, Germany and the United States have maintained a joint protectorate over Samoa. By its terms a supreme court of final jurisdiction is maintained, and at present the ruling justice is an American, Judge Chambers from Alabama. On the death of the late King Malietoa, an election for his successor was held. There were two candidates, one a young son of Malietoa, still in his minority, the other Mataafa, a former rival of the late king, who until recently has been banished, but was permitted by the German authorities to return a few months ago. Mataafa received a large majority of votes, but Judge Chambers decided that he was ineligible and that the son of Malietoa was elected. A revolution followed at once, Mataafa with 5,000 followers killing several of the army of his opponent and capturing about one-half the remainder. Judge Chambers took refuge on a British warship in the harbor. The German consul broke into the courthouse and, proclaiming himself justice, declared Mataafa king. The British and American consuls united in protesting, and a state of anarchy seems to exist. A great deal of property has been destroyed already, which must result in much suffering for the natives. One of our warships, The Philadelphia, now at San Francisco, has been ordered to be in readiness to leave for Samoa, and there are rumors of trouble impending between this country and Germany. The information at hand is not sufficient, as yet, to warrant pronouncing judgment as to the merits of the case. It seems probable that the German consul has violated the terms of the treaty. If so, we have no doubt that the German government will make due reparation and will support the treaty honorably. We expect that the difficulty will be settled without ill feeling between the three Powers, but the incident illustrates the danger of complications, when governments with rival interests attempt to unite in administering affairs of nations at a great distance from any of them, composed of excitable people incapable of self government. Those who have been proposing a joint protectorate for the Philippines must see in this outbreak at Samoa an illustration not favorable to any similar scheme on a very much larger scale.

NOTES

The death of John Russell Young, librarian of Congress, vacates an important position, which may, and we trust will, be offered to Congressman S. J. Barrows.

Lives of Napoleon, peddled in the streets of Paris, are finding ready sale. A new play, *Vive l'Empereur*, draws enthusiastic popular audiences. These are ominous signs for the future of the French republic.

Rumors increase of threatening outbreaks of insurgents around Manila. Apparently not all the news that comes to Washington from the Philippines reaches the public. But all the news of opposition to the treaty, and more, is sent promptly to the islands by Aguinaldo's agents in this country. The latest report is that Aguinaldo has proclaimed a republic.

The President's commission to the Philippines consists of President Schurman of Cornell University, Colonel Denby, late minister to China, Professor Worcester of the University of Michigan, Admiral Dewey and General Otis. Every member has exceptional qualifications for the work to which they are called, to gather information and report to our Government concerning the resources, commercial possibilities and general condition of the islands and their inhabitants. Besides their official duties they will undoubtedly do valuable service in acquainting the Philippine leaders of the disposition of the American people toward the Filipinos. Secretary Alger has organized a commission to sit in Washington and administer all details in governing territory acquired during the war. It consists of Gen. R. P. Kennedy of Ohio, Col. Curtis Guild, Jr., of Boston and G. W. Watkins of Michigan.

In Brief

Great sins have small beginnings.

Prevailing public prayer proceeds from private petition.

The hope of the churches is not in brilliancy but faithfulness.

Beware of growing deafness to the claim of duty and the voice of Christ.

If Dr. Hillis goes to Brooklyn, we predict that Congregationalists will be called on to make good the loss to the Presbyterian Church by giving up Dr. Gunsaulus to preach in Central Music Hall.

There are in round numbers 100,000 students in American colleges and universities. Pray for them this week. Many of them will be leaders of thought and action in the next century. Are they not worth special consideration on Education Sunday, Jan. 29?

In Kansas fifty-nine persons are under sentence of death for murder, and many of them have been waiting for years for successive governors to fix the date of their execution. But the belief is strong that enactment of law strengthens good government, whether it is enforced or not.

California has long been known as a wine-producing and wine-drinking State. As a sign of the wholesome growth of temperance sentiment under apparently unfavorable conditions, the recent vote of the State Senate that no wine, beer or spirituous liquor should be served at the governor's inaugural ball is worthy of note.

The American Board has information that it is generally reported in Japan that the Japanese trustees of the Doshisha have resigned, Mr. Yokoi alone remaining to conduct the school until his successor in the presidency can be secured. If this report, which seems to be well founded, is true, it will necessitate the reorganization of the Doshisha, and there is reason to hope that it can be brought into line with the original purposes of the institution as inaugurated by Mr. Neesima and the American Board Mission.

Two leading Presbyterian newspapers make statements concerning the ministry of that

denomination which are mutually enlightening. The *Herald and Presbyter* says, "There are men in the Congregationalist ministry whose doctrines would prevent their reception by any presbytery of our church." The *Interior*, referring to Dr. Hillis's call to Plymouth Congregational Church, says, "It is a very sad thing that men of marked originality and genius cannot stay in the Presbyterian Church." Probably it might be truthfully added that there are many men in the Presbyterian ministry whom some Presbyterians would like to get out of the denomination.

The churches will be interested to know that the Board of Visitors and the Trustees are getting together in the matter of the policy of Andover Seminary. Rightly or wrongly these boards have been understood to represent antagonistic views, and to have been for some years in strained relations. After several preliminary conferences originated by the Visitors between some members of the boards, it seems to be possible for the two boards, to unite upon a general policy, and without doubt to take such steps, as occasion may arise, as will tend to promote the welfare of the seminary and assure to it the cordial support which, as our oldest theological institution, it deserves.

To the tribute by Dr. Stimson on another page may be added the testimony of many of the ministers with whom Dr. Bartlett was long closely associated. At the December meeting of the White River Association Dr. Bartlett's faithful attendance at the association's exercises was recognized, as were also his many valuable contributions by his papers, and his comments and his remarks of a less formal nature. Several members expressed large personal obligations to and regard for him, and a minute was unanimously adopted, which said: "He has been to us a unique and a happy instance of a man at fourscore preserving to the end, along with undiminished alertness and force of mind, a strong, lively and hopeful interest in the things that pertain to the kingdom of God."

One or two criticisms have reached us on the question, "How Can a Busy Person Best Maintain and Deepen His Spiritual Life?" to which we have sought answers. It is argued that the subject is too personal to admit of any kind of public discussion, particularly when the competitive element enters into these replies. We certainly have not meant to transgress the bounds of good taste in this matter, but we would have all our friends understand that in what we term our "Best Answers" contests we consider the giving of two small prizes of only incidental moment. Our desire is to draw forth as many definite, practical suggestions upon important topics as possible, and we doubt if many of those who reply do it with the expectation or desire of obtaining a prize. Certainly the many answers already received to this question touching the spiritual life indicate the most reverent handling of the subject, and a disposition to share with others what has been found helpful in individual experience.

One of the most significant bits of ecclesiastical news that has recently come from New York is the announcement that the other Sunday afternoon a pickpocket created considerable commotion in the Broadway Tabernacle. His hand was felt in close proximity to the pocketbook of a lady attendant, the situation being due, as he explained later, at the police station, to the soothing influence of the occasion, which led him to relapse into a sort of unconscious state. It need not be inferred, however, that Dr. Jefferson's quiet sermons or "quiet talks" usually produce precisely this quieting effect upon the average resident of the metropolis. But we are certainly justified in drawing at least three conclusions: first, that Broadway Tabernacle is

reaching the masses; second, that not all the wealth in the membership has moved up town, as otherwise no pickpocket would think it worth his while to venture within the doors; and, third, that Dr. Jefferson's converting and sanctifying work will not be fully wrought out until those who come to steal remain to pray.

In pursuance of the plan outlined in our prospectus to have occasional broadsides giving a comprehensive view of the leading Congregational features of a single State, we have already sent forth five of these, four for New Hampshire and one for a section of Massachusetts; and this week we take pleasure in presenting our first Vermont Broadside. It is indeed a labor of love to honor a State which, from the days of Ethan Allen and his Green Mountain boys, has stood for liberty, patriotism, high ideals and a robust type of morals and religion. Especially does this State excel in wise and effective methods of home missionary work, as is shown by the articles of Miss Merrill and Dr. Phillips. Its leadership in this respect is largely due to the inventive genius of Rev. Henry Fairbanks, president of its Domestic Missionary Society, and the executive ability and resourcefulness of its secretary, Rev. C. H. Merrill, whose experience as a home missionary pastor in Minnesota fitted him exceptionally for this work. Other broadsides will follow in due time.

The Position of an "Ex"

BY REV. HENRY A. STIMSON, D. D.

My visit to Hanover on the occasion of the funeral of ex-President Bartlett, and the opportunity it gave me to see the relations existing between him and his successor, President Tucker, relations so intimate, so affectionate, so mutually helpful and so creditable to both, has turned my mind upon the relationship itself. It has been my somewhat singular fortune to have had three pastorates in which my predecessor remained a member of the church and a regular attendant, or lived in the neighborhood, so that he was a not infrequent visitor; and these three ex-pastors have all within a short time gone to their reward, so that speech is appropriate.

A pastor often has retired ministers in his congregation, and my experience has been that with hardly an exception they have been among my closest friends and my most helpful parishioners. I have been grateful to God for every one of them he has brought into my audience; they have been a real access of strength, and when, as is often the case, they are men in advanced life their presence is felt by the congregation to be a benediction. I know no more fitting crown to a long service of the churches than to be permitted in serene and beautiful old age to sit among the Lord's people, a witness to the faithfulness of God and the comforts of religion, and, while permitted to see and in some degree still to share in the progress of the kingdom, to be loved and honored of all.

But when I went to begin my ministry in Minneapolis and found myself in the midst of a number of retired ministers I naturally was somewhat troubled as to what they might think of my crudities and inexperience. When, after a short time, my predecessor appeared, though only as a visitor, knowing how much he was loved and how thoroughly he had put his heart into his work, I could not but wonder how he would feel toward me.

But who that knew "Charley Salter" needs to be told how my fears vanished, or how loving a friend and how staunch a supporter he always was? When he took another pastorate in the neighborhood I gave him the opportunity to share in the progress of the State he so dearly loved and to rejoice at every step in the growth of the church that he had helped to make. His field was small, his life was full of trials, but no least touch of envy or repining ever marred his sweet spirit, and when the other day he died, I happened to be in Minneapolis permitted to witness the tender affection with which his old church still regarded him after all the changes of many years.

I shall not soon forget the strange sensation which came over me when, standing in the pulpit of the Union Church in Worcester, I looked down upon the face of my predecessor, Dr. Cutler, sitting beside his wife in the congregation. The pathos of it quite overcame me. I was in the full flush of eager strength, my heart and my hands were full of the work waiting to be done. I suddenly seemed to see myself sitting there. I looked into that calm, pale, intellectual face turned up toward me, sympathetic and expectant, and I said, How can he stand it? He was not an old man, for twenty-five years he had gloried in his ministry in that church, his people sat all about him, we were assembled for the first time in the new church which, while it occupied the site and reproduced the lines of the old one, gave promise of widening usefulness; and here, when all was ready, the hand of the Lord had set him aside and given his heritage to another. How could he sit there and witness his own funeral, the funeral of his hopes and joys; how could he endure the thought of witnessing, day after day, the inevitable transfer to another of the interests and labors and affection that had all been his?

As I came down from the pulpit he gave me his hand with few words. His eyes glistened. I knew what it all meant to him. I saw it Sunday after Sunday in the years that followed. He never spoke of the past or of himself; I fancied that he could not. The love he gave me was precious because it was so costly. I realized it and trusted in it and leaned upon it, and when in time I was called to another service no bond that was severed was stronger, no regret was tenderer and truer than was his.

After seven years, in which I had lived in the enjoyment of the uplift that came from the peculiar success and spiritual influence of the deeply loved Dr. Goodell, who had been called directly from his pulpit to his reward, I found myself once more experiencing the old pain and bewilderment, and this time with increased force, as I looked down upon the face of Dr. Taylor. He looked neither old nor ill, as with his great frame and his shock of dark hair, his rugged countenance and his eyes at once keen and kindly he sat in that unwonted place and looked up in that unwonted direction in the Broadway Tabernacle. A great pang seized my heart. A few months before he had burst into tears as he came out of the door of his bedroom to take my hand when the first warning was given him. That very morning he had come into the vestry, with his own hands to put the gown upon me, as his own voluntary sur-

render to me of the office which he had so cherished. As I looked down at him and he knew, and I knew, that that was to be his place henceforth, I thought there can be few crucifixions in life like his.

But he never spoke of it. He saw the changes which had already begun in his pastorate rapidly sweeping the church on into new channels; he knew there must be many counsels and much difference of opinion, but he never sought to lay hands upon any and never offered his ear to eager partisans; he humbly accepted the lot God assigned to him and loyally honored and loved his pastor as his parishioners loved and honored him. The treasured memory of my life is his rallying at the sound of my voice after all other voices had died to him and the stroking of my face with his hand as we joined in the last prayer.

And now, amid the scenes of his ripest and most fruitful labors and of the sharpest trial of a life that was never without its full share of discipline, ex-President Bartlett has heard the summons, "Well done!" It is given to few men to win such honor, and, we may add, such affection. The scene, that gray November afternoon, when the students of Dartmouth College stood uncovered in long divided rank while the trustees and faculty, walking between, bore him to his resting place in the beautiful village graveyard, is one not to be forgotten. I remembered a previous scene near by, when, years before, I had seen him arraigned before his own trustees upon charges which even his friends and fellow-workers had allowed themselves to be persuaded were true, charges which cut to the heart a man as tender and sensitive as he was noble and strong. I knew that his prompt and complete vindication had not made the wound any the less deep and permanent. And then I thought of the years that had followed. He had gone on with his work unflinchingly; he had dwelt to the end among his own people; he had seen the past, if not forgotten, at least amply atoned for by all that love and reverence and admiration could render; he had seen class after class from a great college go forth to hold his memory in grateful recollection as they carried with them the impress of his strong spirit; he had become the central figure in a strong, self-respecting community, greeted cheerily and loved by every one; and most of all he had lived for six years on terms of affectionate, trustful intimacy with his successor, in whose hands he was permitted to see, without a pang or a perturbation of heart, the college of his youth and his manhood go forward into wider usefulness and enlarged strength in lines in which it was not permitted to him to lead it. What was more fitting than that almost his last and most intimate conversation should be with President Tucker, and that his were the words that guided all thoughts and comforted all hearts at the funeral service.

It seems to me there is a moral here for many of us. There must needs be many hard lessons in life, of which the position of an "ex" in any relation may not be the least. It is also the one in which the privileges of manhood and of sweet reward are not necessarily lacking, and in which blessings to one's self and to others may be most abundant.

What Happens After Death

By Rev. R. F. Horton, D. D., London

I wonder whether my readers will pardon me if, instead of discussing this subject in its historical or philosophical or Scriptural aspects, I simply attempt to set down my own personal convictions. It is the subject which of all others touches us the most nearly: If a man die, shall he live again? And consequently every one is bound, as life advances, to form to his own mind some more or less distinct conceptions about the grave and the hereafter. No one's conclusions can carry weight of themselves; but if each of us states his own, and if there should be found to be a measure of agreement between them, that would be a matter not only of interest, but even of evidential value for the world to come.

It would in a sense be easier for me to discuss the question in a more impersonal way, and to follow the lines which have been so completely marked out, on the side of natural religion by Dr. Martineau in his *Study of Religion*, and on the side of revealed religion by Dr. Salmond in his classical work on immortality. And perhaps it may be useful to young men to mention the little book by my friend, Dr. George A. Gordon of Boston, entitled *The Witness to Immortality*, in which he attempts with fine success "to ascertain through sympathetic exposition the worth of some of the deeper insights and reasonings of the men who have become the accepted masters of the race beyond the peradventure of displacement." But just at the present moment I feel that I can render more service by not following the way of books, but by giving my testimony.

If, of course, any reader is disposed to challenge me with the question whence I have drawn the conclusions which I have reached, I can give a brief answer, from the Bible and from life. But I feel that it would weary rather than instruct to go into the details of the sources. And after all, our judgments on these central questions are not the resultant of arguments *pro* and *con*, nor are they the deliberate verdicts of a judicial inquiry, but they arise in our souls like the rising of the constellations, and often, like the constellations, in the night. We open our eyes from a dream, and see to our surprise the fixed stars floating in the steadfast heavens; and we who have, for years of joy and health, doubted of immortality, spring to the assurance of it from a couch of suffering or from the side of an open grave. I propose, therefore, to give you, not arguments or proofs, but my belief as it has gradually shaped itself in working for Christ, in studying the Bible and in trying to live the life.

Now it seems to me that the vital spark, defying the analysis of science, which gives to an organism its indisputable distinction from the inorganic, is a form of energy which is by no means in itself immortal. It is subject to endless changes; while it may never be lost, it may never cease to be transformed. Thus it is quite conceivable that the precise force which animated the "creatures of the prime" is in existence and animating the creatures of today. When life ceases, an energy is

liberated from the material organism; the organism decays, relapsing into its elements and blending with the earth from which it sprang, but the liberated energy passes, by what viewless messengers we cannot even guess, into the sum total of force which maintains the organic life of the planet. Thus not only do we live by consuming the bodies of the animals, but in a more ethereal sense our vital force is drawn from the stock to which the liberated force of all dead organisms is constantly added.

But persistence of force is a totally different thing from immortality; and the one fountain of life, throwing up its myriad sprays in the form of living creatures which rapidly fall back into the basin of the fountain, so far from suggesting immortality, seems rather to discountenance it. The fountain is constant, but the sprays are never the same for a moment. The Eastern imagination, unfortified by the strong sense of personality, dwelling always on such an idea as this, loses all desire of immortality in a weary vision of endless metempsychosis.

When, however, in the evolution of life, personality appears, force has acquired a fixity of organization which begins to suggest an endurance beyond the term of the frail bodies in which it is exhibited. A vivid personality, intensely conscious of itself, has in its own existence a witness of survival beyond the grave. That is to say, its sense of identity and persistence is considerably stronger than its assurance of physical life. It begins to speak of "my body," and instinctively conceives the idea of laying aside the body in death as if it were a tabernacle or a disused garment. In that consolidating consciousness of personality the first impression of a life apart from the body is vague, shadowy and uncomfortable. The world of shades is chill and dark; the ideas of it are borrowed from dreams and the fleeting visions of the night. And thus Achilles exclaims from the region of the shadows that he would rather be a herdsman in the vivid world of the sunlight and the air than be lord of all the dreary realms of the departed.

At this point of the soul's development personality speaks strongly for survival, but can say nothing as yet of a real life beyond the grave.

Now in a sense, as Mr. Illingworth has shown, Christianity is the first creator of personality. Even the most unbelieving thinker recognizes that the work of Christ in the world is signalized by a totally new conception of individual life, of the worth and the indissolubleness of the individual. In Christ the ego becomes a new creation. It is more certain of itself; it is better able to read what are its own implications. Its value in the sight of God grows with every recognition of its personal insignificance. Life and immortality are brought to light for it in the good news of Christ. Personality, before Christ, was an embryo, rubbing its eyes as it awaked into a new world like the Innocents in Mr. Holman Hunt's picture. But being in embryo it regarded its existence in the world beyond the grave as alien, unknown, a so-

journer in an undiscovered country "from whose bourn no traveler returns."

Personality in Christ came to the birth, and with its birth came the assurance of its immortality; the position was immediately reversed; the life here seemed embryonic, a mere striving to be born; the life of the resurrection, let us say the life in the risen Lord, became the beginning of days, eagerly anticipated, passionately believed. Mr. Lecky has marked that incalculable transition by the classic instances of the philosopher and the Christian. Under the old order, the philosopher, told that his son was dead, coldly observed, "Well, I did not think that I had begotten an immortal." The Christian, on the other hand, told that his father was dead, exclaimed, indignant: "Cease your blasphemy; my father is immortal."

Now it is necessary to remember that Christ and Christian are not chronological but spiritual terms. There are multitudes today living B. C., just as there were chosen souls which before Christ came were living A. D. The Hooligan of the street and the agnostic, at different ends of the social and intellectual scale—and there are infinite grades between—are living B. C. They live B. C., and, alas! they die B. C. They have not received the promises. That is to say, their personality, as an enduring and self-conscious existence, is not born. A man may have a great brain and be next to nothing of a personality. And many men of science, laden to the water's edge with facts and with the accumulations of science, have shown that they themselves have not begun to be, because they cannot distinguish any essential difference between their own being and that of the lower animals.

The knowledge of immortality is A. D. It is a mere guess or chance, a doubt or an inspiration, to all who live B. C.

So much it was necessary to state in order to utter the belief which follows.

Now when death takes place, the result is almost as various as the persons who die. I believe there are human beings who have practically never emerged from, or have relapsed into, the condition of "natural brute beasts" [2 Pet. 2: 12.] If they have been harmless, and not consciously wicked, I believe they die as their kinsfolk die. The Papuans whom the missionaries found in the South Seas must have been dying in this way for generations before the light of life broke upon them. But where the personality has acquired the degree of reality that it had, for instance, in the Homeric times, but not any ethical entity or divinity which savors of immortality, I believe that at death the liberated vital essence survives, conscious, but shadowy in a world of shades. Such beings seem to hover round the places where men have lived and died, and to manifest themselves under abnormal conditions even to our earthly senses. To such spirits we are told that Christ went and preached when he entered Hades for those few hours. And that solitary ray of light illumines the shadowy realm, inspiring me

with a hope that his redemptive work may reach some who have passed away in ignorance of him, or in circumstances which made the development of the Christ-personality in them here impossible.

On the other hand, what we call *bad* people—those who do not suffer from deficiency of personality but from the perversion and prostitution of it—pass at death into a condition which we may well tremble to contemplate. It has often been observed that when a bad man dies his features regain for a few hours before dissolution the lines and aspect of an earlier innocence. The reason is that the spirit, in which the evil lies, has now withdrawn, leaving the abused dwelling-place free from its disfiguring inmate. The spirit enters at once that society of bad spirits which has accumulated from the fields of human history, personalities strong enough to survive, but surviving in their depravity of lust and pride and cruelty and devilry. That these forces of spiritual evil are about the earth, and earth-bound, seems highly probable, and much of the evil of the world is due to their agency. The bad man dying joins that company; its nature, occupation and destiny are hinted at in Scripture and described with terrific power by Milton. But it is not necessary to draw upon the imagination. We have said all when we say that the bad in the spiritual world are together, and are separated from the good. Their ultimate destiny we cannot penetrate. Charity suggests that the love of God will still seek and woo them; but experience of the bad here lends but little support for the hope, for the bad are in a majority of cases those who have been brought up in presence of the love of God all their lives. The plea that they have not known does not apply. The terrific facts of human freedom, and choice determining character, and character shaping destiny are always louder than our most charitable imaginations. We look at the world and at life, and the stern reality forces itself on our attention. We look at God and his awful holiness reminds us that when we speak of him as love we must yet remember that he is holy love—love that cannot away with iniquity. While, therefore, the immediate fate of the bad at death seems to me plain and certain—and such as might make the boldest tremble—their ultimate fate seems to me fixed beyond our knowledge and our speculation. God's righteousness is sure, the triumph of good is sure, but the doom of the bad lies unilluminated in a gulf between those certain truths.

The Christian, who has found the eternal life in Christ, is at death in no uncertain position. Let me venture to state what I believe happens to him. Immediately he is released from the body he opens his eyes in the society of the redeemed, who watch with eager joy for the accessions to their ranks from the inhabitants of the earth. They have not received the promises, it is true; they are still in the expectation of the fruit of the travail of the Redeemer's soul. But they are in "Paradise," i. e., in a condition of life which cannot be locally described, because it has no relation to time or space, and is named rather than defined by the word "æonian." They are in the full assurance of Christ and of his victory; they

see him face to face, and enter unimpeded into his vast plans of salvation. Their joy is full; not even the sorrows of those whom they leave behind can shadow it, because they know the far more exceeding and eternal weight of glory to which the light affliction leads.

And by and by the consummation will be reached. From the intermediate condition of joy and expectancy they will, all together, the complete sum of ransomed humanity, the harvest of the world, be gathered into one and become partakers of the full life of God. Possibly our own globe will be the scene of their eternal life; or "a new heaven and a new earth" may suggest a system far more complete and stable. But the note of that eternal existence, that inexhaustible kingdom of God, will be a deep and passionate love to Christ, a love which will make the endless ages fly past as the fleeting days fly past us now, but bearing us, not to a grave or to old age, only to fresh developments of the eternal life of God as it realizes itself in personalities that are in perfect harmony with him.

A Grave Danger in the Philippines

BY LEONARD WOOLSEY BACON, NORWICH, CT.

I am not about to argue the question whether or not the Philippine Islands should be annexed to the jurisdiction of the United States. I wish only to point out a serious danger against which precautions ought to be taken before the matter is concluded and the danger is converted into an irremediable evil.

According to the best obtainable information, the islands are heavily incumbered, in their most valuable parts, with vast mortmain holdings in the hands of the monastic orders, especially the Augustinians. Just how extensive these holdings are does not seem to be distinctly and authoritatively stated. It would seem that, unless there is some unknown reason for precipitate hurry, good business sense would require that we be well and truly informed on the subject before we act. Some writers intimate that the greater part of the valuable lands are owned in this way. The Encyclopedia Britannica (XVIII., 751) represents that most of the larger sugar plantations (some exceeding 1,000 acres) are monastic property.

These vast properties confer upon their owners, in addition to the formidable spiritual influence which they wield, the power that goes with enormous wealth; and, besides this, the rights of the owner of the soil, when exercised over wide expanses of territory, are necessarily equivalent to a despotic civil authority. Suppose one of the islands ten miles square to be the property, in fee simple, of the Augustinian order. As against the rights and powers of ownership, how much would the jurisdiction of the United States, if extended over that island, amount to? Notwithstanding all that the United States might attempt to confer of civil or political rights, the position of the dwellers on such an island would be that of serfs, from which there could be no escape except in self-banishment.

In actual fact, so we are assured by

credible witnesses, the real tyrants of the islands have been not so much the Spanish governors and the Spanish soldiers as the Spanish friars. More than once these have openly and successfully defied the power of the Spanish Government. And, on the other hand, their power and the way in which they have used it are recognized by the people of the islands by a bitter and vindictive detestation. The allegiance of the people to the Catholic Church and their good will to the parish priests are not incompatible with a bloody hatred to the friars.

What, now, will be the effect of taking the islands, as they stand, under the jurisdiction of the United States? I beg that this question may be seriously considered and the answer to it soberly pondered before the Treaty of Paris, hastily accepted, shall become "the supreme law of the land." The effect will be to rivet forever upon the necks of the Philippine people the intolerable yoke of this spiritual and secular tyranny. Under the Spanish domination the enormously rich monastic orders, conscious of their strength, have been also conscious of their liability to be ousted from their vast estates by the power of the government. Throughout Christendom it has been found that the holding of great estates in mortmain by religious corporations is incompatible with the public welfare. There is hardly a nation of Europe but has used its power, in the face of bulls of excommunication and denunciations of sacrilege, to break up the property of the convents. There is one government in Christendom which is utterly incompetent to deal with this evil, and that is the Government of the United States of America. Once let them be taken by treaty under the protection of our Constitution and laws and (unless precaution is taken to the contrary) these oppressive but now precarious tenures are settled and permanently insured against the power of any revolution but one that is strong enough to upturn the foundations of the American Constitution. Even supposing the unsupposable, that the law of eminent domain could be stretched to cover the proceeding, no political party in the republic would dare molest these titles which are now so insecure.

We have scanty means of knowing the reasons and motives in the minds of the Philippine people, but if, in their reluctance to surrender their country to the invading power, they are consciously struggling against the perpetuating of a bondage which neither we nor our fathers were able to bear, is it for us to force them in the name of humanity?

The danger to the islanders is also a danger to ourselves—a double danger, first, that under the name of religious liberty we shall make our nation the bulwark of an established church in the most offensive form, and, secondly, that under the name of civil liberty we shall bind ourselves to perpetuate a serfdom that differs in little but the name from slavery. Are we really eager to entangle ourselves in another slavery question?

We are patient with the inordinate accumulation of great landed estates in private hands, as in California, because we are assured of the tendency of such estates to break up and scatter. In the estates of religious fraternities there is no such tendency. One narrow escape

that we have had from this unmanageable abuse ought to warn us from renewing it. A dozen years before the Mexican war the government of Mexico, after many warnings to the "missions" in California, interfered to break up their enormous holdings and to emancipate their armies of serfs, among whom it distributed the lands in severalty. Will some California statesman tell us what would have been the condition of his State if the grip of the "dead hand" had been fastened forever on those immense estates by the sanction of our laws and Constitution? And will not New England senators consider, before the treaty is rushed through the Senate chamber with a hurrah, what would be the situation of our States if one half of the real estate within their boundaries was held, I need not say by the Jesuit Society, but by the Methodist Church, or by the trustees of the Presbyterian General Assembly? This is the state of things which we seem to be on the point of fastening irretrievably upon the splendid domain of the Philippine archipelago.

London as the Year Opens

BY OUR ENGLISH EDITOR

The British people as a whole enter upon 1899 in a buoyant spirit. Never were the signs of happiness and prosperity more marked. Until a few years ago the "problem of the unemployed" seemed to be an almost chronic and irremediable trouble, but now we hear no complaints from that quarter, and the "out-of-works" usually take care to make their voices heard. The long series of labor conflicts has come to an end, for the time at all events. From time to time alarms are sounded about trade leaving the country, and solemn warnings are enforced by figures which appear to be indisputable, yet our industries are prospering, our revenue continues to swell, and the investments of the people at home and abroad have reached a prodigious figure. Despite some checks and "pinpricks," we are well satisfied with our position and outlook abroad, elated by certain conspicuous successes, and immeasurably gratified that we have formed a virtual, if not formal, alliance with our American brethren. The spirit of imperialism and empire-expansion is undoubtedly now largely dominating the political thought of the great majority of our people; it seems to be in our blood and will out at one time or another, while many honestly think it the duty and divine mission of the Anglo-Saxon race to plant its institutions in the four corners of the earth. At the same time there is a deep-seated desire for peace, as is shown by the growing public sentiment in favor of the czar's proposals, which at first, though warmly advocated in the press, did not—doubtless because of an air of unreality and suspicion of ulterior motives—really move the bulk of the people.

The Reign of Conservatism

Present facts certainly tend to support the popular notion that, be the real explanation what it may, the country prospers under a conservative administration. Capitalists prefer when the liberals hold the reins of government to hold their money tight instead of using it in ways that benefit the whole community.

Further, there can be no doubt that, whatever be the ultimate solution of the Irish problem, and it is not yet solved, the abandonment of home rule, for it is abandoned for the present anyway, has created a more settled feeling and led to increased confidence and activity in the commercial world. Great as may be one's admiration for Mr. Gladstone, noble as were his aims and justified as his action probably will be by history, there is no escape from the conclusion that home rule has for the time being wrecked the Liberal party. The great man risked all on one throw and lost, as gains and losses are estimated in the political sphere.

The Strength and Weakness of the Liberals

The Liberal party is alike without a leader and without a program. Lord Rosebery, Sir William Harcourt and even Mr. John Morley have all proved themselves lacking in that fine quality, so conspicuous in Mr. Gladstone, which enables a statesman to put aside merely personal feeling, to make the best of a difficult situation and to think only of the cause and the country. The Grand Old Man is succeeded by

Another, newer race,
Men light and slant, on narrower scale designed.
The burly oak departing, in its place
The lissom willow, swaying to the wind

If Lord Rosebery is preferred to Sir William Harcourt, it is simply because he is regarded as the best of a comparatively bad choice and in hope that he may turn to the highest account, as he has not done so far, his undoubted abilities; and if Lord Salisbury and Mr. Balfour now in unprejudiced eyes find more favor than any of the Liberal "leaders," it is because they show more consistency and stability and devotion to duty than their rivals. As regards the Liberal program the party's great achievements in the past must not be forgotten. While much remains to be done, the reforms that are needed are not comparable with those peaceful revolutions with which the century is studded: Reform of the House of Lords, disestablishment, taxation of land values, old age pensions, the regulation of the liquor traffic are, from the Liberal standpoint, all good causes and must be dealt with, but there is no overmastering urgency about any of them. The fact is that, thanks largely, let it never be forgotten, to Liberal statesmanship, practically all cruel hardships have been removed, and it is not in human nature to be so enthusiastic about securing increased ease and comfort as about abolishing positive misery.

High Time for Action

The chief center of interest just now is the ecclesiastical sphere, and here it would seem the battles of the immediate future will be fought. The country has not yet recovered from its amazement at the discovery of the lengths to which Romanizers within the Established Church have gone, and is hardly less amazed to note the dogged persistence with which they dispute every inch of the ground they are called upon in the name of Protestantism to retrace. The tardy and half-hearted action of nearly the whole bench of bishops is, perhaps, the worst symptom of all. Recently they met in private and, after discussing for six hours the ritualistic practices in the church, unanimously resolved to refuse to institute any clergy-

man to a benefice unless he pledges himself to keep within certain limits. What those limits are is not at present exactly known, but it is believed that no objection will be raised to lights or vestments, though in such matters as the reservation of the sacrament and, probably, the ceremonial use of incense pledges will be asked. This decision, which, if adhered to, may lead to actions at law, is well enough as far as it goes, but it will always be remembered against the bishops, who ought jealously to safeguard the purity of the church, that they only yielded to the pressure of public opinion and never raised a finger until forced to do something.

No Backward Steps

The annual Nonconformist stock-taking shows that the Free churches are fully holding their own and have many grounds for encouragement. They have always to contend against the inherent snobbery of those who, born and bred as Nonconformists, hanker after the social prestige of the Established Church. Another thing which, in this cultured and sensuous age, tells seriously against Nonconformity is the simplicity of its public services, a simplicity which, if it is not sustained by spiritual fervor, degenerates into feebleness and poverty. British Congregational churches have been so jealous of their independence that heretofore it was felt that any statistical inquiry as to membership would be resented. The Congregational Year-Book for 1899, the fifty-third annual issue, is the first which contains a return of the membership of the churches constituting the Congregational Union. The total for England and Wales is 377,339, and about 50,000 must be added for Scotland and other parts of the United Kingdom. British Baptists number 355,218 and English Presbyterians 71,444. The membership of all the Free Churches of England and Wales amounts to nearly 2,000,000, and the adherents about 7,000,000—which is a majority of those who have any real connection with any church south of the Tweed.

The New Metropolitan Tabernacle

On New Year's Day the congregation of the Metropolitan Tabernacle assembled for worship on the old spot for the first time since the destruction of the building by fire on April 21. The rebuilding of the basement hall, which holds 2,000 people, having been completed, joyous services were conducted in it on Sunday, Jan. 1, by Thomas Spurgeon, who announced that the church was about to get back as far as possible to the old state of things and that "business would be carried on as usual during alterations." The whole scheme of rebuilding is to cost about £45,000, and of this some £16,000 have yet to be raised. Following the example of his father, Mr. Spurgeon declares that the large auditorium will not be opened for public worship until every penny has been paid. On Feb. 8 Mrs. C. H. Spurgeon is to attend at the tabernacle and personally receive gifts towards the rebuilding. Throughout the crisis the members of the Tabernacle Church have shown wonderful self-sacrifice and devotion, but help from outside has not been so spontaneous and large as might have been expected in view of the traditions of the place and the debt the church universal owes to C. H. Spurgeon.

Dr. Berry

Dr. Berry's many American friends will rejoice to hear that he has so far recovered as to be able partially to resume ministerial work.

Jan. 4.

ALBION.

Phases of New York Life

BY H. A. B.

Dip into it in midwinter at almost any point and one can hardly fail to find it interesting, enjoyable, stimulating. The greatest city on the continent takes on with every passing month an increment of external greatness and magnificence. Stand on the plaza of Brooklyn Heights on a fair day and let the eye travel across the sparkling East River, peopled with all sorts of craft, until it rests on the Broadway line. What a forest of great buildings now front that historic street and those debouching from it! They have taken from the metropolis as foreigners approach it from the sea every sign of uniformity in architecture; but they represent, as no other structures do, the restless, ambitious, successful, material life of the Western world. Each is capital externalizing itself, and each is the daily workshop of hundreds and even of thousands of men and women. But when the desks are closed and the shops deserted and the population begins to flock to its homes, or to the numerous places of amusement, then the on-looker realizes what tremendous tides of humanity sweep daily in and out of the city's maw. The jam on the Elevated and at the bridge grows more unendurable. Pinioned by the rush the country visitor hears with relief that another bridge is soon to connect the two big boroughs of Manhattan and that a third bridge is a not distant possibility.

The yellow journals grow still more assertive, audacious, avaricious, Augean, and, according to their own sworn testimony before Judge Munchausen, they sell at the rate of about a trillion a minute, at least one of them does, but the other is moving heaven and earth to prove that its circulation is a trillion and one a minute. The staid old *Post* and *Tribune* yield to their flamboyant contemporaries the traffic in murders, suicides and scandals and respectable New York is reasonably satisfied with them, though Whitelaw Reid's paper received a due amount of guying a fortnight ago when it showed itself so innocent as to be deceived by exploiting the rumor that William L. Wilson was to become president of Yale at a salary of \$25,000. The *Times* has gone into competition with the journals of a baser sort so far as to reduce its price to one cent, but, fortunately, it does not appear to have scaled down either the quality or quantity of its matter. In the amount and accuracy of religious news which it prints, it probably leads the New York dailies. The *Sun* has its own peculiar and appreciative constituency, and its editorial page has lost none of its edge since Charles A. Dana died. The *Mail* and *Express*, since Eliot Shepard's death, has removed the text of Scripture, which he assiduously maintained at the head of the editorial columns, but it is just as good a paper as it used to be, which may be a pointer for the people who are lying awake nights to get the name of God into the national Constitution.

If in the superficial observation of New York the material element protrudes, the spiritual is also there if you look for it. Step aside from the moving procession on Fourth Avenue into the quiet Protestant Episcopal Church House. What is this group of sixty intelligent, efficient men, gathered from all over this country and from Canada, considering? Bishops in clerical garb are chatting freely with laymen in business suits, but the one subject which lies closest to the hearts of all is the evangelization and the Christianization of distant pagan and Mohammedan lands. When representatives of all denominations can thus confer as to the wisest method of conducting the foreign missionary enterprise of the Christian Church, we may take heart respecting the progress, not alone of Christian comity, but of the kingdom of Jesus. Within a stone's throw on a subsequent evening is another significant assemblage. Fifteen hundred young men studying in New York have packed a church edifice to hear strong, uplifting words touching their duties as Christians and as patriots from such men as Bishop Potter, President Raymond and Hamilton W. Mabie.

Or drop into the St. Denis when the Congregational Club is having its monthly dinner. It is a very worldly dinner, so far as deviled whitebait and *tutti-frutti* ice cream are concerned, and a much better dinner, by the way, than the corresponding organization in Boston has ever served in all the thirty years of its existence, but the 200 men and women, most of them of New England ancestry, gathered about the tables are serious and purposeful folk, and they convey the impression that Congregationalism in New York is a good deal more than a drop in an ocean of Presbyterianism. The subject for the evening is Some National Menaces, but for the life of you after such a dinner you can't feel so terribly scared, even when Dr. McMillan, a former secretary of the Presbyterian Board, speaks so convincingly of the dangers arising from Mormonism's aggressive and defiant attitude, or when Rev. T. G. Côté of the French Congregational Church at Lowell comes forward with a formidable and somewhat statistical, though highly edifying and valuable, paper on the French Invasion of New England. For Dr. Josiah Strong is there to state with definiteness and force how we are to meet these perils, which he believes will be surely overcome because God is God and man is an improvable being. Just at present he puts much confidence in the weapons of attack upon entrenched evils that are furnished in the little pamphlets issued by the League for Social Service, and which are being circulated widely through young people's organizations connected with the churches of the country.

The New York Congregational Club, it should be said in passing, is a model in that it both admits women to membership and allows them to come as guests to every meeting. It is a civilized, decorous institution, too. The suburban drift never sets in until about ten o'clock, when the addresses are nearly completed. It is fortunate, too, in being where it can secure the best speaking talent, and in having in its executive counsels such men as Dr. Bradford and Rev. F. J. Goodwin,

who know where good oratorical timber grows and how it can be obtained. At the February meeting, for instance, Prof. Woodrow Wilson and Murat Halstead are to speak.

The Quill Club dines further up town, and only once a year do ladies grace its meetings. Starting as an association of religious editors, it has broadened its scope to include all adherents of Christianity without thereby being obliged to expel, so far as we are aware, any of its charter members. It is as popular in New York as the Twentieth Century Club in Boston and fulfills much the same function in bringing men of diverse occupations and ecclesiastical sympathies together in order that they may see the world of thought and life from common points of view. Many of the leading divines, lawyers, doctors and merchants of the city belong to it, and the programs for the last six years have been wonderfully good.

Tonight this brilliant assemblage at the Windsor is being led by master hands into the fair and rewarding realm of English and American poetry. Dr. van Dyke, whom New York today would make its reverend idol did he not possess too much stuff and balance to permit it, is analyzing the power of Wordsworth, Browning and Tennyson. Then Mr. Mabie, who because he is an editor and a versatile editor and an accomplished editor can talk well to all sorts of gatherings from kindergarten classes up to church congresses, ranges over the wide field of American masters of song.

And, charmed and thrilled by such interpretations of undying literature, you go out into Fifth Avenue and are once more in the midst of the sleepless materialism of New York. But even the horseless carriages gliding gracefully over the pavements and even Sherry's and Delmonico's filled with gay companies of diners, who grow gayer as midnight approaches, cannot wholly crowd out of view the world in which for two hours you have been dwelling—the world of beauty and truth and goodness—that world whose saving grace alone makes New York, or any city, fit for human habitation.

Washington's Sorrow for Ex-Governor Dingley

BY LILLIAN CAMP WHITTLESEY

The nation mourns the death of Ex-Governor Dingley, but outside the bounds of his own State there is no place where the feeling of sorrow and of irreparable loss is so profound as in the capital, where he had linked his life with its best interests for more than seventeen years. The fortnight of struggle with pneumonia was a time of deep anxiety. As the cars passed The Hamilton, the family hotel where he lived, strangers would ask of one another the latest news of Mr. Dingley, and then fall to chatting of his blameless life and great ability. The President, statesmen, diplomat, clergymen, called to make personal inquiry and to express their sympathy. His standing as a Christian statesman was referred to in many pulpits on Sunday after his death. Dr. Greene of the Calvary Baptist Church noted the fact that but a few weeks before Mr. Dingley had presided over the

annual meeting of the Sabbath Union in that church. At the First Congregational Church, where he had long been an attendant, the pastor spoke of his greatness of spirit that had made itself felt in this and other nations.

The Funeral Service at the Capitol

A great throng of people came to the Capitol on Monday. Admission to the House galleries was only by card. Most of the black-bordered tickets had been distributed to the representatives and senators, so that not one person out of twenty who tried to secure one succeeded. Some hours before the services the flower-laden casket was placed in front of the Speaker's desk, and the crowd passed through the House in constant procession to look upon the serene and gentle face. It seemed such a short time since opening day, when, as leader of the House, he had been named by the Speaker to wait upon the President for the annual message. How grave and courteous he was as he shook hands with Mr. Bailey, the leader of the minority, who was to accompany him, but as they passed out into the lobby together his serious face relaxed into a smile at some sally that had caused a roar of laughter from a group of his colleagues. "Was that slight, quiet man, with high forehead and dark whiskers, really Mr. Dingley?" asked a stranger in the gallery. Today the House was silent but for the light tread of the passing multitude. The air of the great room was sweet with the breath of roses and violets. Masses of palms swept from floor to gallery in each of the four corners, and between them were garlands and clusters of roses. The space above the Speaker's chair was festooned with ropes of galea leaves, and the desks of the reading clerks were a mass of flowers. Mr. Dingley's own desk was draped in black and covered with lilies. The beauty of the lilies, that toil not, was a most fitting emblem for the release and purity of a life that has spent itself in devoted and exhausting labors in the service of the republic.

For the first time in the history of the room an organ had been brought in and placed back of the reporters' gallery; chairs filled all available space upon the floor, and the members occupied only the Republican side. Immediately after the reading of the journal the Senate was announced; the members rose to receive them and the Vice-President took a seat by the side of Speaker Reed. Then came the diplomatic corps, headed by Sir Julian Pauncefote, and the Joint High Commission of Canada and the United States, and the justices of the Supreme Court in their rustling silken robes. They were followed by the honorary pall-bearers, members of the House and Senate, each with a broad white sash across his shoulder. The President and Cabinet came in just before the brother, sons and daughter of Mr. Dingley. Mrs. Dingley was not present. The stillness was broken by the quartet of the First Congregational Church, who sang *Crossing the Bar*. Then Dr. S. M. Newman took charge of the service from the clerk's desk in front of the rostrum. Behind him towered the huge form of Speaker Reed, his face sad and stern as he stood motionless, gazing down upon his dead friend and colleague.

It was a wonderful audience, never again to be gathered. The then e, a life,

rare in its achievements and lofty scope; the occasion, one seldom repeated in the nation's history. Dr. Newman read the Twenty-third Psalm, and also from Romans and St. John, and then closing the Book spoke for fifteen or twenty minutes with great force and earnestness. His opening sentence: "We are summoned to this legislative chamber by an issue which permits no debate," were probably the first words spoken by a minister of our denomination on such an occasion in that hall. He referred to the deceased as an example of manliness and told of the development of his character in such a way that all he did became an utterance of the soul within. He said that as his life grew in moral adaptation and soundness it could but be recognized that he was a child of the living God, and that this was the reason of our trust in him and affection for him. Prayer was offered by the chaplain of the House; the strains of *Jesus, Lover of My Soul* thrilled through the room. Dr. Newman pronounced the benediction, and the great audience passed out through the many doorways to mingle with the many hundreds who had been standing in respectful silence in the corridors.

Men from the Pine Tree State

It was a singular fact that nearly all the officials who conducted the ceremony were from Mr. Dingley's own State. The speaker in the chair, the clergyman upon the platform, the sergeant-at-arms, who made all the arrangements, are all Maine men. The chief justice and the president *pro tem* of the Senate, Senator Frye, who would have headed the pall-bearers had he been well enough to be present, are sons of Maine. The nation owes a debt of gratitude to the Pine Tree State for sending these and others to the service of their country at the capital. Among those who have fallen Mr. Blaine had not his peer in many qualities, neither had Mr. Dingley in many others. His attainments were those reached by the most constant industry and painstaking, serious attention to the line of subjects of which he became master.

Influence in Washington as a Christian Statesman

He served his God by serving his country faithfully, and the nation knew by his life and his acts that he was a sincere Christian. His regularity in church attendance when strength permitted, his active co-operation in church observance and the cause of temperance have long been a steady and luminous example in the city. Since the death of the venerable Dr. Chickering he has been the president of the Congressional Temperance Society. Just one month prior to his death he presided at one of the sessions of the convention in the interest of Christian citizenship. In his brief remarks he then expressed the wish that Christian people would bring to bear more of Christian sentiment, rather than less, upon legislation. Examples of single-mindedness and fidelity in high places are not so many that we can afford to lose one without the keenest sense of regret. Denominational loyalty is the exception rather than the rule when Congregationalists come to Washington as high government officials. This reserved man, during all the years of his public life, has been a devout worshiper in a church of his own polity, and his pastor testifies to the worth

of such an example. His physician adds his admiration of his self-control and his devotion to his family. The few who were privileged to know him intimately speak of the nobility of the character admired and respected alike by political friends and opponents.

In and Around Chicago

Dr. Hillis Goes to Brooklyn

Both Dr. Hillis and Plymouth Church are to be congratulated. Dr. Hillis has long desired larger opportunities for direct Christian work through missions and Sunday schools than he has had here, and in Brooklyn will find just such a field. In Chicago his work has been limited to the single morning service. Were the majority of the supporters of the Central Church as anxious as is their pastor for outside work, it would even then be difficult to carry it on. The church and congregation are made up of people generous and ready to give to local needs, but not inclined to engage in personal Christian service. Possibly arrangements will sometime be made for missions and Sunday schools in the more destitute sections of the city, but as yet nothing has been done in that direction. In Brooklyn Dr. Hillis will keep up the reputation of Plymouth Church. In eloquence he certainly has few equals. As a pastor in Evanston he was greatly beloved. That he will be energetic and wise in directing the activities of Plymouth, those who know him best are sure.

Another Reception to Dr. Barrows

The Chicago Congregational Club, Jan. 16, made its annual meeting a reception to the newly elected president of Oberlin. There were addresses by President Barrows and Dr. D. F. Bradley of Grand Rapids, the Oberlin trustee who first suggested Dr. Barrows for his new position. Dr. Bradley made it clear that, however excellent the work done by State institutions, they leave out the element upon which the Christian college places so much emphasis and which is so essential in the formation of a strong character. In Oberlin he finds an ideal institution, not in a city, nor too far away from it, with high standards of scholarship, but still higher standards of character. In speaking of educational opportunities, Dr. Barrows was at his best. He has certainly yielded to the Oberlin charm and become as earnest an advocate for an ampler endowment as its warmest friends could desire. Already there are indications that wealth will respond to his appeals, and that the \$1,000,000 wanted immediately will be obtained. Dr. J. F. Loba was chosen president of the club for the coming year.

Death of L. H. Boutell, Esq.

The Evanston Church, in the death of Mr. Boutell, loses one of its strongest members. He was one of the small number who entered into its organization in 1869. He died of heart failure in Washington, D. C., Jan. 16. One of his sons is a member of the House of Representatives. Mr. Boutell retired from active business several years ago, and has since traveled extensively and devoted himself to historical studies. He has written a life of Roger Sherman, one of Alexander Hamilton and several shorter historical sketches of much value. He was a member of several clubs and was both social and literary in his tastes. He was born in Boston July 21, 1826, graduated at Brown in 1844 and at Harvard Law School in 1847. In 1863 he helped raise the Forty-fifth Missouri Infantry, in which he held a commission as major. At the close of the war he opened an office in Chicago, but resided in Evanston, to whose interests he has devoted a great deal of time and energy. He was remarkable for his simple yet elegant tastes, for his gentlemanly manners, for his unostentatious piety and for his unswerving loyalty to everything that is pure and noble.

Ministers' Meeting

The principal exercise Monday morning, Jan. 16, was a paper on socialistic gains, by Professor Whipple of Wheaton College. It was a calm, sensible, thorough discussion of the subject. He believes that the immense strides which have been taken in England in public ownership and in co-operation are indicative of what will be seen in this country, and that while changes from private to public ownership will be gradual they will surely come and to the great advantage of the common people.

The Education Society

Since Rev. Theodore Clifton became Western secretary, a little more than a year ago, the income from the Western field has shown gratifying increase. He has given himself to his work without reserve, and has not hesitated to undertake services from which a less hopeful person would have shrunk. During the year 1897 only 152 churches in the entire Western district contributed to the society, less than one in twenty of the whole number. Last year 218 churches remembered the society. Individual contributors increased from 32 in 1897 to 244 in 1898. The cash income of last year was \$12,288.44 in place of \$5,071.26 the year before. In addition there was money enough sent directly to the Boston office, paid to institutions and pledged, but not yet collected, to bring up the entire receipts of the year to \$25,574.26, a result over which friends of education cannot fail to rejoice. Three academies have been saved, Ashland and Endeavor in Wisconsin, Ridgeland in Indiana, and property worth not less than \$50,000. In all the States new interest has been awakened in the society. The disproportion between the income of other societies and that which Dr. Clifton represents is painful. It is to be hoped that the time is not far distant when the churches and benevolent individuals throughout the West will realize the value of the society's work in the past and its importance now.

Reformed Judaism

Not all Christian people are aware of the changes which within a comparatively short period have taken place in the spirit and aims of Judaism. The old orthodox party is still the largest and strongest, but there is a new Judaism in sympathy with the age, neither blind to the claims of Christianity, nor indifferent to the teachings of its founder. This body of thoughtful, aggressive Jews in Chicago has just celebrated with becoming exercises the twenty fifth anniversary of Sunday worship in the Sinai Temple. For a portion of this time services have also been held on Saturday, but they are now confined to Sunday. Last Sunday there were three of these commemorative services in the temple. Rabbi Hirsch was assisted by rabbis from St. Louis, Philadelphia and New York. The spacious audience-room, said to seat 3,000, was full at each service. The departure from the old standards was spoken of as "radical order and a new liberalism in Israel's ancient faith," as "new knowledge, but the old faith." The change has been made, it was asserted, "because live men need a live religion and a living day of worship." It was expressly stated that the Reformers do not wish to rid themselves of the Sabbath, for that day of rest given to the world by their people is a necessity, but they wish to observe the day which those among whom they live observe, and secure from it all the spiritual blessings which Christians derive from it. Reformed Jews in Chicago are among its best and most public-spirited citizens. Rabbi Hirsch of the temple has long been one of the leaders in benevolent enterprises.

FRANKLIN.

President Tucker of Dartmouth says that the best criticism of a sermon he ever received came from a discerning friend, who said, "You seemed to me to be more concerned about the truth than about men."

In and Around Boston

A Birthday Happily Commemorated

The Y. M. C. A.'s of New England have steadily gained in strength and usefulness in recent years. Their officers are alert to promote the welfare of young men and to study their conditions and needs. One could not fail to be impressed with the popularity of these organizations who looked on the assemblage of some 400 guests in the Brunswick Hotel dining-room, Tuesday evening, Jan. 17, at the sixth annual reception and banquet of the State executive committee of the Y. M. C. A.'s of Massachusetts and Rhode Island. Many persons distinguished in civic and church life were present. These organizations represent in the two States eighty-seven associations with 21,046 members and property valued at \$2,386,162.

The arrangements for the banquet were admirably carried out. The only disappointment was caused by the fact that Governor Dyer of Rhode Island, who was announced as one of the special guests, was detained at home by illness. Addresses were made by Mr. F. B. Pratt of the Pratt Institute of New York, Maj. C. K. Darling of the Sixth Massachusetts Volunteers and Mr. L. D. Wishard, who is being considered by a committee of the American Board seeking a special secretary in accordance with the action taken at its last annual meeting. Major Darling spoke eloquently of the work of the Y. M. C. A. in the army and of the services of Sec. D. L. Rogers.

But the main interest of the evening centered round Mr. Henry M. Moore. This was the seventieth anniversary of his birthday, and the committee had chosen this occasion to commemorate his long and efficient service for young men. When Mr. Moore rose to make the closing address he was greeted by the Chautauqua salute and with the heartiest applause. He reviewed the association work in which he had so long been interested and expressed his confidence in the speedy payment of the debt on the Endowment Building on Tremont Street.

The New Year at the Club

The meeting of the Congregational Club last Monday evening, as is the custom in January, was devoted in large measure to reports of committees and the election of officers. The showing for the year as respects finances revealed a slight excess of expenditures over receipts, but there is still a sizable reserve in the banks amounting to \$4,988. The membership stands today at 449, but there are usually over one hundred absentees from each meeting. The last report of the 1898 outlook committee was rendered by Rev. C. L. Noyes, and a delightful document it was, blending as it did the humorous and serious elements and passing in rapid review the events which have made the year 1898 so noteworthy.

The election of officers resulted in the choice by a handsome majority of Rev. A. H. Plumb, D. D., for president. On assuming the chair he was warmly greeted and acknowledged the honor in a felicitous way. The present efficient secretary and treasurer were re-elected. The address of the evening was by Rev. W. E. Barton, D. D., whose theme was How to Improve the Meetings of the Club. He expressed deep personal regard for the club and regret that he is so soon to leave its fellowship. He advocated strongly the establishment of a Congregational pulpit on Boston Common.

Central Church and Its Work

Besides its ordinary well-known lines of effort the work at Central Church is varied by some peculiarly distinctive enterprises. During the Sunday school hour following the morning service special classes for ladies and for gentlemen are conducted, a service in French is held at half past two, and a popular vesper service is held at four o'clock, which continues to attract. To enter this beautiful

place of worship at this hour is to feel the impulse of pure praise in the sweet harmony of the fine choir and organ and the earnest brief sermon of the pastor, Dr. Clark. The Friday night meeting this winter has taken up the study of the life of Christ under special topics. Dr. Clark directs the meeting, and discussion is freely participated in. Foreign missions receive attention in three societies—the Children's Junior and Senior Societies and the Woman's Branch, a remarkably strong organization numbering 90 with Miss Abbie Child as leader. The Young Ladies' Society is inaugurating a series of socials at private homes to which young men of the church will be invited. The Home Missionary Auxiliary meets every other week at private houses. The Men's Club, a new organization of all the men of the church, has neither president nor treasurer, but lives and rejoices in an ever-widening circle of good fellowship. At the recent meeting at Mr. C. H. Allen's house it discussed the subject of its relation to church life and growth. The Paper Mission distributes judiciously all kinds of literature which is left at the chapel any day between one and three o'clock.

Federation of Missionary Societies

The regular meeting last week of the Suffolk South Association was held in the parlors of the Old South Church, with an unusually large attendance. The subject of special interest was the functions of the committee on the federation of our benevolent societies. The discussion was opened by addresses by Dr. H. N. Hoyt of Hyde Park and Secretary Boynton of the Sunday School and Publishing Society, one giving a pastor's view and the other the view of a secretary of one of the societies. The open discussion brought out a general expression of great interest in the subject and the conviction that some reorganization is required for the efficient administration of the benevolent work of Congregational churches. The association voted unanimously to memorialize the committees of fifteen and the executive boards of the six societies to make such arrangements for the annual meetings that only two shall be held in each year—one for the foreign missionary work and the other to include all the home societies. It was also voted unanimously that it is the sense of the association that, while the *Missionary Herald* should be continued as at present, the periodicals of the other five societies should be consolidated into one monthly magazine.

The directors of the Sunday School and Publishing Society last week voted to approve the appointment of the seven members of the Committee of Fifteen, recently nominated by members of the committee and representatives of the six societies in their meeting at Hartford, Ct.

Joseph Cook's Birthday

The slow but steady improvement in Mr. Cook's condition is reflected in his ability to engage more freely in social intercourse than last winter and to enjoy with his former zest the profound literature which, for the most part, he has been prohibited from reading. Those who called upon him at his winter home in Newton Center, last week, on the occasion of a birthday anniversary, rejoiced in the tokens of an almost entire restoration to health. His conversation was marked by the old-time brilliancy and epigrammatic force, while his comments on vital questions of the day evinced that mental vigor which made the Monday lectures, in past seasons, a recognized factor in the intellectual life of Boston.

Dr. Bacon Touches a Responsive Chord

At the Ministers' Meeting last Monday morning Rev. Leonard W. Bacon, D. D., gave his timely and forceful address upon the Contribution of the Forefathers to Practical Politics. We would refer our readers to *The Congregationalist* of Dec. 29, page 983, where extended mention of this paper was made. At the Ministers' Meeting it was warmly received, and a committee was appointed to secure its publication.

THE HOME

A Plantation Melody

BY PAUL LAURENCE DUNBAR

De trees is bendin' in de sto'm,
De rain done hid de mountain's fo'm,
I's 'lone an' in distress.
But listen, dah's a voice I hyeah,
A-sayin' to me, loud an' cleah,
"Lay low in de wildaness."

De lightnin' flash, de bough sway low,
My po' sick hea't is tremblin' so,
It hu'ts my very breas'.
But Him dat give de lightnin' powah
Jes' bids me in de tryin' howah,
"Lay low in de wildaness."

O brotah, w'en de tempes' beat,
An' w'en yo' weary head an' feet
Can't fin' no place to res',
Jes' membah dat de Mastah's nigh,
An' putty soon you'll hyeah de cry,
"Lay low in de wildaness."

O sistah, w'en de rain come down,
An' all yo' hopes 'bout to drown,
Don't trus' de Mastah less.
He smilin' w'en you t'ink he frown,
He ain' gwine let yo' soul sink down—
Lay low in de wildaness.

The Unchurched Women

While pastors, religious publications and conferences have been discussing How to Get Men into the Churches, the United Church, New Haven, has been trying to solve another problem, quite as perplexing in its way—how to reach a certain class of women. It is no easy matter for busy, hard-working mothers of small children to find time and liberty to attend a formal morning or evening service. The consequence is that for various reasons they do not go to church at all on Sunday. A certain vicarious hold is secured upon them, however, through the Sunday school which their boys and girls attend, and the New Haven church has taken advantage of this to draw these mothers together at a convenient hour for a social, informal meeting of their own. At our request Mrs. Munger describes in this issue the experiment of a Pleasant Sunday Afternoon Service for Women which, under her leadership, has been tried for nearly a year at Dr. Munger's church. In a private letter she adds a few words which show the tact with which the work is conducted: "The friendly element means much to us and in order that it may seem a class for all, and not all for one class, we always have as many as six or eight women of our own congregation present." The success of this service may suggest to other churches a way of attracting non-church-going women.

Drummond and His Home

In spite of the reserve of Henry Drummond's biographer concerning his private affairs and inner life, we find here and there in the new biography allusions to his happy Scotch home. These enable us to form a definite conception of the sort of son and brother he was. His schoolboy letters show a strong sympathy with the family doings, and a desire that father, mother, brothers and sisters should each have some pleasure. We read that the habit then formed was retained. To the end Drummond almost never missed writing to his mother so

that she should get a letter every Saturday night. When the young man was in the midst of his exciting and absorbing evangelistic work, having daily addresses, a constant confessional and crowds of inquirers, we are told that he kept his interest in the common affairs of home, wrote about his younger brother's egg-collecting, and looked forward as eagerly as any schoolboy to a holiday with his mother. That such a son should have had wise and loving parents is not surprising. Of them Dr. George Adam Smith gives a glimpse in referring to Drummond's boyish correspondence: "The most beautiful thing which the letters reveal is the full confidence between parents and children, so that the latter's own powers of judgment were fostered and their humor had free play." He adds, with reason: "It is a healthy home where old and young folks have the same jokes."

Blackcaps and Twinkletails

BY ISAAC OGDEN BANKIN

There is no mistaking the chickadee's opinion of the storm as he perches uncomfortably on the snowy bough of the larch tree opposite my window. For once in his cheery life his attitude admits the suspicion of discouragement. It is clear that falling snow is that one of winter's moods to which he can give only a lover's patience. Not that the blackcap is disturbed by the hiding of the ground! His affections do not often stoop so low these wintry days, but he does object to snow upon the branches, where he makes the larger part of his living and spends most of his social hours. Our chickadees are upon the ground about as often as a boy is in the treetops, which is a reason, perhaps, for their constant friendliness. When man (according to the Darwinians) ceased to be arboreal he took himself out of the way of the blackcaps, and they have been gratefully tolerant of him ever since.

These particular titmice perch in my larch tree for a very businesslike reason. They have learned that in the branches of the hornbeam close to the house are suspended sundry lumps of mutton fat, which afford an easy and delightful living and enable them to dispense with their laborious winter foraging. Each blackcap gives himself at intervals to the unexpected good with all an epicure's appreciation. He perches above it, hangs upon it, swings under it, tears it into long strips and stuffs his crop with it until his throat stands out as if he had swallowed a tennis ball. But the scraps which fall upon the surface of the snow he leaves to the gleanings of the juncos. His aristocratic feet seldom condescend to contact with the vulgar level of the snow.

As there are four lumps of tallow and seven blackcaps in the flock, that one who happens to be busy with the treasure has occasion now and then to assert his right as the first comer at the feast. He does this with invariable decision, but with a certain dignified reserve which makes me wish the English hoodlums who inhabit the eaves of my neighbor's barn would take a lesson in good manners.

When his crop is duly rounded out the chickadee returns to the security of his perch in the larch branches, where, no doubt, he meditates upon happy days of summer in the black spruce woods. Laziness is good luck in his hard working experience. It is said to be a poet's prerogative, indeed, and in the field of comedy the titmouse is already something of a poet. Perhaps if mutton tallow grew in lumps on every tree of the wood, he might develop lyrical ability and invent improvements on the narrow range of blackcap song.

Pleasant as the terms of familiarity between some men and all chickadees have ever been, they stop short of real personal acquaintance. My eyes are not quick enough to distinguish individuals among the flock, nor have I found the herb of grace which would enable me to understand their sprightly conversation. I would like to ask, having my own recollections of the black spruce wood, whether these guests are acquainted with the blackcap whom I met so agreeably on Mt. Osceola a summer or two ago, who spent ten minutes in ostentatiously exploring the branches within five feet of my nose, and incidentally ogling me with one eye at a time as if to make himself doubly sure of my identity. It might be one of these very mutton lovers, but if it is, he gives no sign. Certainly he, or she (for among the chickadees the men wear just as many feathers as the women), combined curiosity with a pretense of preoccupied indifference which was exceedingly bewitching and amusing.

Or perhaps it may have been this very flock which fitted cheerily across our path in the storm-shattered and dwarfed woods close to the timber line on the high ridge of Washington. If so they have apparently forgotten it. We are to them no more than the hospitable purveyors of cold mutton, whose domestic arrangements would more nearly meet with their approval if we did not keep a cat. In this, at least, we have the advantage of them, for their cheery notes and antic ways bring back a host of summer memories, which are all the brighter against the background of the snow.

More numerous but not so constant in their attendance upon our bounty are the twinkletails—the gray juncos who delight in snow. They are ground feeders and prefer crumbs to mutton fat, though they condescend to try the latter now and then when the chickadees are too gorged to interfere. Like all ground feeders they are wonderfully alert and quick. At the least noise, almost at the uplift of the watcher's eyelids, the gray wings are moving, the white feathers in the tail twinkle out and they are gone like a flash. Yesterday they were under the window hunting in the drift of withered leaves. Today we must follow them out into the storm if we would learn their real opinion of the winter.

The air is dim with hurrying flakes and already the ground is covered with more than a foot of snow. In the willows, where the half-buried stream runs quietly, is a solitary goldfinch making the very picture of beauty in distress. There is no joy in the storm for him, only endurance; and he is too chilled and disgusted to move away as we come nearer. Across the stream is a rocky hill crowned by oaks and hemlocks where the tanagers build and beyond the hill a most prosaic potato field. It was prosaic yesterday, that is; but now it is a scene of beauty and delight which warms the heart. The light dry snow has smoothed out inequal-

ties and rounded sharp angles into exquisite curves. In a long central hollow where the growth of weeds was rank, their dry tops stand up through the snow like a thin fairy wood. Nor are the fairies wanting—gray and white snow spirits in the guise of birds, scattered in groups, or singly, making at once a holiday and an opportunity of the coming of the storm.

They wallow in the snow for sheer pleasure of its yielding softness against their warm gray breasts. They fly from weed to weed, their white tails twinkling as they go. They crouch and leap up from the white level to twitch at a tough seed case and shake its contents loose upon the snow where they can feed at leisure. And in every motion it is evident that they are bubbling over with inexpressible delight. The heaping up of snow but makes a ladder to help them toward their chosen granary and they show gratitude in perfect happiness, child fashion, out of child-like hearts. "Horseweed and goosefoot! Hogweed and ragweed and pigweed!" These are nectar and ambrosia to the spirits of the snow. The best crop of the field, from the junco's point of view, was that which the careless farmer left ungathered.

Take the year around, indeed, and it would be hard to find a happier people than the twinkletails. Whether they are making the most of the snow's opportunities, or circling the wood edges in frolic play on a day of thaw, or enlivening a northern mountain pass with cheerful notes in warm September, in all the acts of their vagrant and sociable life history they seem like an embodied content. For all their frugal diet they are as plump as our seven chickadees gorged with twenty meals a day of mutton fat. If there comes no showy change of dress for them in spring, buff and black like the bobolink, or shining gold like the thistle bird, their slightly changing gray and silver, with its hint of brown, and six white ribbons in the train is so exquisitely becoming and so fitted to the green of summer woods and white of winter snows that it puts us out of conceit with finery. That such aerial spirits, in whose veins runs a life-current proof against all frosts and storms of earth, should take delight in our fields and thickets, and even come to feed upon our bounty, makes us ashamed that we are ever sad.

A Pleasant Sunday Afternoon Service for Women

BY HARRIET K. MUNGER

As inquiries have been made regarding a service recently inaugurated by the United Church of New Haven, Ct., of which Dr. T. T. Munger is pastor, it may be of interest to readers of *The Congregationalist* to have a somewhat detailed account of the work.

A Sunday school of 600 members and of much missionary activity brought its superintendents and teachers into contact with many homes whose only church connection was with the Sunday school through the children, the mothers often finding it impossible to attend morning or evening service. An executive committee of six women in the congregation was appointed to reach this class of women. After consultation a program

of varied and instructive talks to mothers, to cover the Sundays of a year, was decided upon. Helpers were found who would speak informally upon these subjects. Great interest was shown by the women of the congregation, because the service was started in memory of a beloved member of the church, Mrs. Emily R. Montgomery of Turkey, now entered upon the higher service. The name Montgomery Meetings was desired, but the successful use in Great Britain, during the last five years, of the name Pleasant Sunday Afternoon Service, made the adoption of the latter seem best. A calling band was instituted which co-operated with the teachers of the Sunday school in visitation at the homes of the women. Cards of invitation were scattered broadcast, reading thus:

The Pleasant Sunday Afternoon Service for Mothers will be resumed at the United Church Chapel, on Sunday, Oct. 2, at 4 o'clock. All mothers are most cordially invited to this helpful service. It will be short, and young children may be brought, as a room is provided for their amusement.

The mothers were especially urged to bring children, and, as a result, babies in arms and babies in carriages and children of all ages up to fourteen years have been present. Women of the congregation have cared for the little ones in an adjoining room when necessary, and if members increase it is planned to have some kindergarten amusement for them. The meetings have been opened with singing of familiar hymns and by a short, earnest devotional service of Scripture reading and prayer, after which the informal talks have been given with opportunity for questions upon such subjects as the following:

The Lives of Great Preachers, Missionaries and Artists, such as Bishop Brooks, Horace Bushnell, Dr. Paton, Dr. Hamlin, Leonardo da Vinci and Millet.

Short Sketches of American History, and the Influence of the Church.

The Relation of the Mother to the Public Schools. How to Counteract Habits of Extravagance Induced by Free Text-Books.

The Public Library, and What It May Mean in a Home.

What Books, Magazines and Newspapers Shall Our Children Read?

Home Duties for Girls and Boys.

Sunday Amusements for Little Folk.

The Body a Temple of God.

Care of the Sick, Cleanliness, Home Sanitation.

The Relation of the Mother to the Doctor.

The Great Physician.

Sundays in Other Lands.

Nature Talks on Trees, Flowers and Birds.

While aiming at practical help, the spirit of the talks is religious in the best sense of the word, and the often rapt attention shows that a serious and helpful atmosphere has been created and is appreciated. Flowers for sick children and aged people, and old numbers of magazines and the religious newspapers are given to all at the close of the service and eagerly accepted. Attendance varies with the weather and the time of year, but has reached as high a number as seventy-eight, and eight nationalities have been represented. A sympathetic hand-clasp at the close of the hour, and the busy mothers go home from this Pleasant Sunday Afternoon Service with a sense of cordial fellowship and a broadened horizon to brighten the confinement and drudgery of their lives.

Closet and Altar

My presence shall go with thee and I will give thee rest.

You desire some spiritual blessing, either for yourself or some one else, or for all, but the Lord desires the same, long, long before you, and is ready to grant this blessing to you and others; only readiness to accept the divine gift is required; it only requires some worthiness in those who are to receive it, for God is infinite mercy, infinite goodness and is always ready to grant every blessing and often bestows it even before we ask for it and in every case "is able to do exceeding abundantly above all that we can ask or think." Therefore, it is always with hope and boldness that I ask spiritual and even material blessings of the Lord, when these latter are needful.

—John Sergieff.

Too many of our prayers nowadays seem to consist of: "O, my Maker, give me my daily bread. O, my Judge, forgive me my sins." Right prayers enough, but spoilt by being taken out of their place; spoilt by being prayed before all other prayers; spoilt, too, by being prayed for ourselves alone, and not for other people also.—Charles Kingsley.

Intercession is the very safety-valve of love. When we feel that we really can do nothing at all in return for some remarkable kindness and affection, how exceedingly glad we are that we may and can pray.—Frances R. Havergal.

Whate'er thou dost on one bestow,
Let each the double blessing know;
Let each the common burden bear;
In comforts and in griefs agree;
And wrestle for his friends with thee,
In all thy omnipotence of prayer.

Our mutual prayer accept and seal;
In all thy glorious self reveal;
All with the fire of love baptize;
Thy kingdom in our souls restore;
And keep till we can sin no more,
Till all in thy whole image rise.

—John Wesley.

As we climb the heights of prayer our main work is intercession. The power of intercession is not to be measured; it goes out into the endless connections and sympathies of the spiritual world, reversing, influencing, succoring, consoling in numberless ways.—W. Robertson Nicoll.

We most earnestly beseech thee, O thou Lover of mankind, to bless all thy people, the flocks of thy fold. Send down into our hearts the peace of heaven, and grant us also the peace of this life. Give life to the souls of all of us, and let no deadly sin prevail against us, or any of thy people. Deliver all who are in trouble, for thou art our God, who settest the captives free; who givest hope to the hopeless, and help to the helpless; who liftest up the fallen; and who art the Haven of the shipwrecked. Give thy pity, pardon and refreshment to every Christian soul, whether in affliction or error. Preserve us, in our pilgrimage through this life, from hurt and danger, and grant that we may end our lives as Christians, well-pleasing to thee and free from sin and that we may have our portion and lot with all thy saints. Amen.

Two Toilers

Behold him pass thro' tranquil fields,
While twilight shadows round him lie;
Though bowed and burdened, yet he yields
Grace to yon gracious sky.

The grace of simple tasks well done,
That regal human grace is his;
Slow steps he home at set of sun,
Nor knows how great he is.

Beside him goes his little lass
Singing, nor deems the day too long;
She is of those few souls who pass
Straightway from toil to song.

—Hamish Hendry.

Waymarks for Women

A fine collection, numbering 6,000 or more specimens of insects, has been made by the students of the Girls' Normal School of Philadelphia.

"Not a song-bird hat in stock" is posted on bulletins in the millinery department of a great Chicago store. This is a significant recognition of the influence of the Audubon societies' crusade.

In the January *Review of Reviews* W. T. Stead calls attention to the Russian czar's tender affection for his mother, and contrasts his filial devotion with that of the young Kaiser William.

According to *The Woman's Journal* there are no less than six women now serving in Western State legislatures—two in the legislature of Utah, two in the legislature of Colorado, and two in the legislature of Idaho.

The cause of woman's suffrage has another influential ally. In Governor Roosevelt's message to the New York legislature is this sentence: "I call the attention of the legislature to the desirability of gradually extending the sphere in which the suffrage can be exercised by women."

Miss E. M. Charles, said to be England's first woman architect, is about to be admitted as an associate of the Royal Institute of British Architects. She has won several prizes for designs and intends to open an office for herself. The profession of architect is held by the London papers to be peculiarly adapted to the talents of women.

The local committee of arrangements for the women's club biennial at Denver is to be congratulated on a surplus of \$1,000 after all bills were paid. It seems a pity, however, that this amount should not have been given to some charitable institution or worthy enterprise, instead of being distributed *pro rata* among the clubs belonging to the federation in sums too small to count anywhere.

"Why are not women appointed on boards of health oftener than they are?" asks the *Springfield Republican* with reason. In some respects an enterprising housekeeper would do as good service on this board as a physician. In England cities have "women health visitors," who make a round of inspection of tenement houses, reporting foul conditions, dispensing disinfectants and giving practical instruction in sanitation, care of children, etc.

Bryn Mawr has given the women of its faculty and those engaged in its administrative work an apartment house, known as Low Buildings. Here the women who reside permanently at the college, while students come and students go, may have the privacy and restfulness of a real home. The mistress of an apartment may keep house with her own servant; or she may pay for the care of her rooms and dine in the coffee room of the building; or two women may combine forces and share apartments and service. Whatever arrangement is made the teacher at Bryn Mawr can be quite independent of the dormitory system and has the means to supply the longing, which sooner or later comes to most women, for a home of her own.

Tangles

4. TENTATIVE

In our campaign against the Indians during the Civil War, besides the Sibley tent and the wall tent, usually occupied by the commissioned officers, and the shelter tent, the "fly" tent and the "pup" tent, generally occupied by the noncommissioned officers and privates, there were various other tents with which we had more or less to do. Frequently both officers and men were compelled to dispense with all of the tents enumerated above, and with such SATISFIED tent as they were able to muster get along with the INVISIBLE tent, which, truth to tell, never, so far as I know, became a VISIBLE tent. In such cases, the COMPASS tent of our expedition became a very uncomfortable SIGN tent, whatever may have been the DRIFT tent of those in authority. The HEEDFUL tent of the private was, however, considered indispensable, and every one who did not possess it was sure to develop into a SORROWFUL tent. But the most dreaded tent of all was the one necessary to probe and keep open a wound. Now, if you will find out what all of these tents are, you may be somewhat assisted in your preparation to go out camping.

T. H.

5. TRANSPOSITION

The ONE have brought the news from TWO
That, all the Himalayas through,
The followers of THREE are for
An unrelenting holy war.
Across the border now they pour,
To crush the followers of FOUR.

H. L. B.

6. ODD GEOGRAPHY

(The answers are counties, which are all in one of the United States. What are the counties and what is the State?)

1. If, while in a valley, you wished to escape an approaching flood, which county would you seek? 2. Which would you employ to make your crockery? 3. Which fills the cisterns? 4. Which is an officer in the Masonic lodge? 5. Which is a covering for the head? 6. Which did Patrick Henry desire? 7. Which do we employ to make a coat? 8. Which is hired to build a chimney? 9. Which furnishes us sweets? 10. Which four supply building material? 11. Which always has stale pork? 12. Which two are good to eat? 13. Which do we look for when lost in the woods? 14. Which furnishes us lodgings? 15. Which is the boy who answers all these questions?

L.

7. CHARADE

She said: "Was there ever such a name as mine!
Such very small sums in one word to combine:
Not dollars nor dimes, just a ONE and a THREE.
And TWO stuck between them; how small TWO must be!
TWO have nothing to do with a ONE, that is sure.
And my THREES are but few, may they never be fewer!
It makes me feel cheap, but one thing TWO can claim—
None can say that TWO 'haven't a THREE to my name.'"

M. C. S.

ANSWERS

1. Absolute monarchy.
2. Pict-ure.
3. 1. Before, bore. 2. Cement, coin. 3. Filling, fling. 4. Legion, lion. 5. Marine, mine. 6. Parent, pent. 7. Relation, ration. 8. Retain, rain. 9. Recent, rent. 10. Sitting, sting.

Mrs. G. N. Carr, E. Woodstock, Ct., correctly solved 105, 107, 108; N. B. Cambridge, Mass., 107, 108; L. S. Smith, Easthampton, Mass., 108.

The author of 97 finds it easy to demonstrate geometrically that 68 balls may be spread out in a space 8 inches square, the actual distance across the 9 rows, when alternating 7 and 8 in each row, being 7.93 inches. Probably Mr. Jacobus, on revising his work, proved this to be true. B. finds himself able also to get 9 layers in his cube by placing a row of 7 balls upon each one of 8 and one of 8 on each one of 7, thus giving layers alternating 67 and 68 each, the depth of the 9 being but 7.93 inches.

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The Conversation Corner

DEAR CORNERERS: I cannot print all the letters I have had from our members about Christmas, but here is one:

EASTERN MASSACHUSETTS.

Dear Mr. Martin: On Monday I was able to sit up an hour and a half while we opened our Christmas presents. . . . I learned the verses so as to repeat them to the others when I left my attic room. I saw you from my bed one day, riding your bicycle, to my wonder! I walk about the room now, a little every day, and should be glad to have you come in and see our gifts, which are spread out in the study.

THAXTER E.

Of course I accepted that invitation. The best gift of all was the boy getting well! This reminds me of a Christmas present I had from a boy friend, which I will show you in a reduced form. It surprised me at first to see him in bed, with a hospital card over him, giving name and date and disease, and a box of powders in the chair—one to be given every two hours, I suppose—for I had seen him out of doors the day before in a very lively condition. Then I concluded it was a joke, because we Cornerers always have such pity for sick boys in hospital! He soon needed the sympathy if not the bed, however, for in a day or two he had a bit of the grip. But he must be convalescent now, for I saw him from my window yesterday trying to slide down a steep hill in the pasture on a soap-box!

HOPKINTON, MASS.

Dear Mr. Martin: I saw in the Corner of Oct. 6 that you took a trip to Nova Scotia last summer. I spent my vacation there on a farm ten miles from Pictou, near Green Hill and Dalhousie Mountain. We arrived in Halifax on the "Flying Bluenose" at 3.30, 4.30, or 15.30, according to the three modes of expressing the time! On the farm were a fine dog, "Jack," and a cat, "Topsy," also another cat, which I named "T'other." Sundays we went to Mr. Coffin's church at Durham. As he went to Prince Edward Island for his vacation, very likely he was the one you saw on your steamer.

FRANK A.

The very same—see Corner Scrap-Book. That same Corner started the question, renewed in Nov. 3, why they turn to the left in England and her American colonies, while we in New England turn to the right. I have received several interesting letters about it.

NEW HAVEN, CT.

. . . I have thought that the reason for both customs may be in the avocations of the people among whom they arose. In Great Britain, in early times, there was always a war on hand, at home or abroad. Horses were in use mostly by warriors, and they if simply travelling would pass to the left, as was their custom in fighting, in order to leave the sword arm free for attack or defense. When the people engaged in agriculture and kept horses for other purposes than to fight, they followed the same course. But the early settlers of our country were not warriors of that type, nor were horses in general use for some time. Oxen were for many years the only way of traffic, and the driver of oxen walks at the left hand of his yoke, finding it more convenient as he meets an approaching team to turn his oxen to the right, thus giving him an unobstructed scope. Having no fear of the approaching teamster, he does not mind exposing his left side undefended. This is my theory how the custom arose and why it changed after crossing the ocean. J. R. B.

LYNDONVILLE, VT.

My Dear Mr. Martin: . . . My grandparents used to tell me that at the time of the Revolution every British custom that could

well be reversed in the colonies was reversed or changed in some way, and that that was the reason why we turned to the right. Why they did not then seat the driver on the left was perhaps on account of the inconvenience in handling the whip on that side. P. B. F.

YALE UNIVERSITY.

My Dear Mr. Martin: I am much interested in your question as to turning to right or left, and hope you can find out. Is this the solution? Our New England ancestors used oxen, not horses. They drove them walking on the left, and naturally turned to the left that the two men might exchange greetings and that the teams might be kept apart. When horses were introduced the custom of turning was retained. Notice the term "off-horse," in imitation of "off-ox."

Or, could the difference be owing to the residence of the Pilgrims in Holland? There, I think, the canal boats follow the banks and turn to the right. In Naples drivers keep to the right. In Rome they keep to the left, while in Florence they keep to the left in the city, but to the right as they get beyond the city wall. C. K. B.

BROOKLYN, N. Y.

Dear Mr. Martin: I have an idea that the Pilgrims may have brought the fashion of turning to the right from Holland, as that is the prevalent continental rule. F. S. P.



A CORNER BOY—IS HE SICK?

With this double hint as to Holland, I wrote at once to Rev. Dr. Griffiths, who would be sure to know if that country taught the Pilgrims anything on the right side!

ITHACA, N. Y.

My Dear Mr. Martin: I am very glad to hear from the Conversation Corner which I enjoy very much myself. Concerning the question of turning to the right, I am strongly of the opinion that the Pilgrims, who lived so long in the Dutch Republic, and the Puritans, among whom were so many who had dwelt in the land behind the dykes, brought the rule of the road to these shores. I cannot directly prove this by quotation from Pilgrim or Puritan writings, but I have fortified my own opinion by asking one of the very best Dutch scholars in this country, and I send you his letter. I have heard it stated, as you may already know, that by turning to the left a driver sitting on the right could see that the wheels of his own vehicle cleared those of the other on his right. I think however that the Dutch rule is the best. Ever truly yours,

WILLIAM ELLIOT GRIFFIS.

PHILADELPHIA.

My Dear Mr. Griffiths: In reply to your query I take pleasure in saying that turning to the right seems to have been a custom in Holland from times immemorial. I remember having perused many years ago old Dutch documents, dating back as far as the middle of the sixteenth century, in which mention was made of turning to the right as an established custom—a matter of course, so to say. I find that the city councils of Amsterdam passed a general *keur* (ordinance) April 7, 1663, on driving in the public streets and highways, providing, among other things,

"that [vehicles coming from opposite directions shall go out of the way for each other by turning to the right and that trespassers shall be fined one hundred dollars." Up to this day the custom prevails all over Holland, having become in many places an unwritten law, in others incorporated in municipal ordinances. Yours very truly,

ADRIAN VAN HELDEN.

We thank these gentlemen for this contribution to the question, which seems to settle it. At any rate, it seems a stronger reason than the ox theory or the anti-British theory.

Mr. Martin

Corner Scrap-Book

FOR THE OLD FOLKS

The following question has been waiting a long time for an answer:

WARE, MASS.

. . . In several of Ian MacLaren's stories he speaks of the "token" which communicants receive before partaking of the sacrament. I think in *Kate Carnegie* it is said that the "tokens were gathered in a silver dish." I do not understand about it. M. A. B.

It refers to an ancient and common custom in the Presbyterian churches of Scotland. "Tokens" were small medals, usually of lead, distributed by the minister and elders of the church at the preparatory meeting to those considered worthy to receive the sacrament on the following Sabbath, when they are collected. Riding on the box with the stage driver in the south of Scotland one dark, rainy night, he told me that he was a member of the kirk at Anworth and still had his "certificate" there. When I reached that almost sacred spot—"Fair Anworth by the Solway," the place of "Rutherford's Kirk"—I learned more about the custom among Scotch Presbyterians.

The custom was brought by them to this country, and once generally observed by them, although now nearly obsolete. In the ancient Presbyterian churches of New Hampshire it has long been discontinued—in Antrim, Dr. Cochran's history says, in 1824. I have seen a token once used in Londonderry, stamped "L. D." Learning that the token was still in use at Ryegate, Vt., I wrote the pastor there and received this reply:

. . . I am pastor of the General Assembly Presbyterian Church, and we have much the same form as the Congregationalists. The sister church in this village—Reformed Presbyterian—still uses the tokens. At the close of the service Saturday afternoon the pastor steps from the pulpit with a little bag in his hand and takes out the tokens, presenting each intending communicant with one. On the Sabbath morning as each communicant takes his seat at the table he passes the token to the elder. J. J. H.

The minister we met in Nova Scotia writes:

DURHAM, N. S.

. . . In many congregations here communion tokens are still in use, though the number using them is growing less every year. All that I have seen are made of lead or a mixture of lead and tin. I inclose you a token that was in use some time ago in the old Free Church in Pictou town. J. R. C.

It is oval, having "Knox's Church, Pictou, N. S." on one side, and "Do this in remembrance of me" on the other.

"The Story of the Token," a little book by Rev. Robert Shiells (John Ireland, 1197 Broadway, N. Y., publisher), contains a full history of this ancient custom. *The American Journal of Numismatics* has several articles about the tokens.

L. N. M.

What Is Jesus Christ to Those in Trouble*

By Dr. A. E. Dunning

I rode from Cana across the upland and down into the valley by the sea of Galilee. I engaged a boat with strong native oarsmen and went over the lake to Capernaum. I left Cana about nine o'clock on a beautiful summer morning and reached Capernaum about three P. M. If I had had a pressing errand, I could have shortened the time of the journey nearly one-half. I have often thought of the nobleman hurrying around the north shore and up the hillside, spurred by the thought of his boy at the point of death.

I know how he felt. I have watched the labored breath of my own little boy in a sickness which forced me to the verge of despair. I have heard the kind tone of a physician whom I love as he told me he believed that my child had only a few hours longer to live. I remember the dull anguish with which his words fell on my ears as he said that while there is life there is hope. I felt that he said this with a sympathy from which hope had dropped away. I know what it is to cast one's self before God with the prayer, "Come down ere my child die"; to feel that even if death came I would still trust in God, but with a heart's cry, "If it be possible, let this cup pass from me."

I have seen my child's quivering nostrils grow calm, the painful breath become easier, till the struggle with death passed into natural sleep. I have watched the surprised hope slowly conquer the hopelessness of the doctor's face till the unspoken assurance entered my heart that the crisis had passed and that my boy would come back to me. He is with me today, and every day he adds to my happiness.

Therefore, I believe that God answers prayer. The sign of the healed boy in Capernaum, as John tells it, helps me to believe in Jesus Christ. But the sign of the healed boy on Parker Hill in Boston helps me more. It is part of my life now and will be always. I could say to John, as the Samaritans said to the woman, "Now I believe, not because of thy speaking; for I have heard for myself and know that this is indeed the Saviour of the world." I do not expect others to believe merely because of my testimony, or of the testimony of John. But I know that there are hosts of men and women whose lives are devoted to Jesus Christ because they have experienced his help in trouble.

I do not value less that physician's service because I experienced the answer to my prayers. I value it more. I do not believe my boy would be alive now if the doctor had not used his skill to the utmost. I should be ungrateful both to God and to him if I should forget that he had spent years to learn what was needed in that trying hour, and that he fulfilled with all his heart the mission on which God sent him to save my boy from death. I hope I shall never be so foolish, if such an hour should come again, as not to send for him or some physician like him. I should not dare to pray for help from God and refuse to use it when the doctor brought it to me. To me that would be insulting God.

I should believe in Jesus Christ if my boy had died. I have known many who have closed for the last time the eyes of loved ones and turned again to him as trustfully as Martha did after her brother's grave had been sealed with the stone against the door. I know that Jesus Christ himself went down to death with faith unshaken. That was the dark night to him before a glorious dawn. I believe in the resurrection of the dead and the life everlasting. In either case the time is short before the divine help will be revealed. Those who know him are satisfied, even in the depth of bereavement, with his

assurance, "He that believeth on me, though he die, yet shall he live."

Why did not Jesus Christ heal all the sick? He did not come to this world to change the course of nature. He wrought signs to show that death is not an enemy to those who trust him. I believe in "Christ Jesus who abolished death and brought life and incorruption to light." That is the meaning of the sign he wrought in Cana. When he said to that anxious father, "Go thy way; thy son liveth," then "the man believed the word that Jesus had spoken unto him, and he went his way." Evidences came fast to strengthen his faith. On his way his servants met him and told him that his son lived. They told him that the fever had left him in the early evening of the day before, the very hour when Jesus had spoken the word which gave him hope. Of course he believed more surely then. And his whole family adopted his belief in Jesus.

Such a belief is a new life. Daily experiences strengthen it. One who has it shares Christ's own life. He follows it, as it is told in the gospels, through trials and disappointments, through opposition of enemies and mistakes of disciples, through the betrayal by one disciple, the trial before the Roman governor, the denial of another disciple, the forsaking of him by them all. Beyond all earthly trials the light gleams. It is the light from another world than this. The eye of faith discerns the coming time when the disciples of Jesus Christ shall be with him again, understanding him as they never did before; when "God himself shall be with them and be their God; and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning nor crying nor pain any more; the first things are passed away."

The signs in Galilee were done that we might live this life of faith. They are multiplied in each succeeding age. Never were there so many disciples as now who know by experience what Christ is in trouble. Every day they are passing into the dark valley without fear because he is with them. Each one of us must enter it. To some the path to it is a lingering illness, with pain in every step. To others it opens suddenly, as it did a few weeks ago when men and women went out from their homes into the steamship Portland and then into the white tempest and foaming sea which swallowed them up. But there need be no fear in it if we can say, as one wrote not long ago who went into such a storm, which he thought would end in death:

The ship may sink,
And I may drink
A hasty death in the bitter sea;
But all that I leave
In the ocean grave
Can be slipped and spared and no loss to me.

What care I
Though falls the sky,
And the shriveling earth to a cinder turn?
No fires of doom
Can ever consume
What never was made nor meant to burn.

Let go the breath!
There is no death
To the living soul, nor loss, nor harm.
Not of the clod
Is the life of God;
Let it mount, as it will; from form to form.

Home Missionary Fund

Daniel Phillips, Hartford.....	\$2.00
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We shall add this name to our free list, hoping for further liberal contributions to the fund to meet this and other demands upon it.

JANUARY, 1899.

Dear Brother. For the past few months I have been reading *The Congregationalist*. Only one more copy, I think, is to be expected by me. I shall be forced to discontinue all, or nearly all, of my papers. We are an even dozen in family. The twelve of us, beside the good, old, faithful horse, have to live on \$600 a year. Previous to our coming to this field my work was in villages, where I secured some additional money in weddings, etc., but here nothing of the kind can be expected. I do not see how I can pay for the paper, much as I greatly need and desire it. Cannot you possibly put my name on your home missionary list? During the fifteen years I have been in the ministry my work has been with home mission churches. I can assure you it requires a good deal of "careful managing" to support the twelve of us on our salary. We nevertheless do it and always bear in mind the injunction, "Owe no man anything." No paper comes into our home that we prize as much, and it is simply a matter of necessity that compels me to thus write. Wishing you great success, I am very sincerely yours.

Tailor-Made Suits \$5



Our new Spring catalogue of Tailor-made Suits and Skirts is now ready. We illustrate in it all of the newest Paris styles, and will mail it free, together with samples of materials to select from, to the lady who wishes to dress well at moderate cost. We keep no ready-made garments, but make everything to order, thus giving that touch of individuality so much to be desired. Our styles and materials are exclusive, and are shown by no other firm. The new Spring catalogue illustrates a splendid assortment of costumes and skirts made according to fashion's latest dictates.

Tailor-made Suits, \$5 up.
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We also make finer garments and send samples of all grades. We pay express charges everywhere. Our line of samples includes the newest materials, many of them being exclusive novelties not shown elsewhere. If, when writing to us, you will mention any particular kind or color of samples that you desire, it will afford us pleasure to send you a full line of exactly what you wish. We also have special lines of black goods and fabrics for second-mourning. Write today for catalogue and samples; we will send them to you, free by return mail.

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*The Sunday School Lesson for Feb. 5. Text, John 4: 43-54.

Progress of the Kingdom

RESOURCES FOR MISSIONARY WORK

(The Congregationalist's Missionary Topic for February, 1899.)

SUB-TOPICS: Present problem one of money rather than of workers—Tithing and other methods of giving—The debts of the societies: how to clear them, how to avoid them—The closer federation of our societies—The unconsecrated wealth in our churches—The divine resources.

The main reason why the kingdom of heaven lags today when it might be leaping forward is the lack of sufficient resources wherewith to sustain work already begun and to move forward into new territory. The walls which once barred the gospel out from heathen lands have fallen. There is no scarcity of would-be workers. Probably every great home or foreign missionary society could at this moment lay its hands upon young men and young women competent, fully equipped, desirous of giving their lives to missionary labor, but whom these bodies cannot commission because of empty treasuries. God's heart yearns over a lost world as it has through all the centuries, but God's work cannot go forward faster than human instrumentalities arise to project and push it, and human organizations cannot be maintained unless fed with the essential material sustenance. As Carey said 100 years ago to his fellow-Christians, whom he left behind in England as he turned his face to India, "I will go down, but you must hold the ropes."

A meeting devoted to this subject ought naturally to dwell not so much upon the very apparent needs of the mission fields as upon the financial obligations of Christians and upon their duty to systematize their giving and in all probability to increase it. We are not to give simply because the heathen need the gospel, but because giving should be wrought into every tissue of our Christian lives. As Rev. G. A. Hood says, in a suggestive article in the *Portland Christian Mirror* of Jan. 7: "Give in order to gain heaven because it is an essential in the Christian life, like faith or prayer. Then study missions as current events with which a cultivated mind should be acquainted, and not to promote giving."

To be sure we have a right to scrutinize the means through which our money is distributed, and that side of our subject which relates to economy and effectiveness in the administration of our societies may well receive passing attention. That there is an increasing movement in this direction may be inferred from the article in last week's issue of *The Congregationalist* entitled *Federation of Missionary Work*.

Let not the view overlook the great resources of the Christian Church in general. But at the same time bring the subject home to the obligation of those composing this very gathering. Have you developed all your resources for giving, devoted to the subject enough thought and prayer wherewith to determine your Christian duty? Have you asked God persistently to open the hearts and the pocket-books of your fellow-Christians? There is not a church in the land which has begun to reach the proper limits of its generosity. The wealth in Christian hands today holds the key to the missionary situation. As Horace Bushnell put it a generation ago: "One more revival, brethren, only one more is needed—the revival of Christian stewardship, the consecration of the money power of the church unto God. And when that revival comes the kingdom of God will come in a day. You can no more prevent it than you can turn back the tides of the ocean."

SUGGESTED MATERIAL

The following list of available literature could be increased, but if pastors who take pains to prepare for this February meeting will put themselves and their friends in possession of even a few of these publications the effect upon the meeting will be very perceptible.

Systematic Benevolence, by Rev. G. A. Hood, Congregational House, Boston, one cent.

From Woman's Board of Missions, Congregational House, Boston: The Tenfold Blessing of the Tenth, by Mrs. M. E. Gates, free; Gather the Little, three cents; My Little Box, free; Plea for the King's Treasury, free; Rule of Three, three cents.

From G. E. Marshall & Co., 144 Monroe Street, Chicago: Investments—Permanent, Secure, Non-defaulting, five cents.

From Layman, 310 Ashland Boulevard, Chicago: What We Owe and How to Pay It, free; The Deacon's Tenth, by Mary S. Chapman, free; Thanksgiving Ann, by Kate W. Hamilton, free.

From American Tract Society, New York: Money and the Kingdom, by Rev. Josiah Strong, two cents.

From American Board of Missions, Congregational House, Boston: A Sermon on Tithes, by Blind Hobannes, free.

From United Society of Christian Endeavor, Boston: The Tenth Legion, by Amos R. Wells, two cents; Facts about the Tenth Legion, by John Willis Baer, \$1.50 per thousand; The Pocket Book Opener, by John F. Cowan, fifty cents per hundred.

From *The Congregationalist*, Boston: Somebody Is Wasting, by S. B. Capen, two cents; Discovery and Success of the True Method of Giving, by Rev. George Harris, three cents.

From F. H. Revell & Co.: The Growth of the Kingdom of God, \$1.50.

THE YALE MISSIONARY BAND

This company of five graduates, "student volunteers," of the last class at Yale, are visiting the larger cities of the country for the purpose of developing and organizing the interest in missions, especially among the members of our young people's societies.

The need for such work is found in the call for more laborers from the many educated young men and women who have consecrated themselves to this work and the lack of funds in the boards to send them. In a prayer meeting of "the volunteers," about a year ago, the question was raised by one of the band whether they could not spend the next year in such an effort with better results for the cause than in pursuing their theological studies. They prayed over the matter, consulted the secretaries of the various boards, and of the "volunteer association," and with Dr. Clark of the Y. P. S. C. E., and were encouraged to undertake the work.

Their plan is to have a program prepared in each place by a local committee, with as many meetings in the different churches as they can separately address, and then a union rally meeting. They seek to secure, if possible, in each society a regular missionary meeting, the adoption of a "home and foreign prayer cycle," the development of an intelligent interest in missions by reading and study, and systematic and proportionate giving, along lines approved by the missionary board of the denomination to which the society belongs. The supervision of this work is left with a missionary committee in each city, for they wish to inaugurate a system that shall continue and grow. They have already visited fifteen cities from Washington to St. Louis, and will soon turn eastward, reaching Massachusetts in March. They have received a cordial welcome and a hearty co-operation. In many places the way has seemed to be prepared for them in an already awakened desire for some new and more effective means to increase the interest of our younger church members in the missionary work. May their desire to accomplish this be realized and may they be helped by the prayers of all who are longing for a fuller obedience to the Master's commission.

I have never been one of those who talk of a formal alliance between the two countries; the obstacles to that are serious, at least for the present, but all the conditions exist for a solid and durable friendship. Britain and America have no adverse interests in any part of the world, while in sundry regions they have common aims, and everywhere each can render great service to the other. They can understand one another better than either can understand any foreign country. Of the other ties that unite them it is superfluous to

speak. Nature and history have meant them to be friends, and the closer and deeper that friendship is the better will it be for the greatness and welfare of both.—Hon. James Bryce.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 20

The leader was Mrs. Ruth B. Baker, recently appointed pastor's assistant in Union Church, Boston. Her opening remarks expressed many helpful thoughts clustering about the word *able* as it is used in various passages in the epistles. It was a pleasure to welcome Mrs. Moses Smith, president of W. B. M. I., who brought cordial words of greeting and spoke of the closely intermingled work of the two boards, with the constant need of cultivating faith in God.

Mrs. W. H. Davis recalled a time in the history of the Board of the Interior when an approaching annual meeting seemed likely to see a deficit of \$9,000; a call was issued for a day of prayer, and the treasurer was able to report a balance of \$800. Miss Borden, recently returned from a visit in the West, delivered a message of fellowship given her at the meeting of the National Council in Portland, Ore.

Some of the missionaries and schools of the Zulu Mission being the subjects of prayer in the calendar, Miss Child gave items from a letter received from Miss Price of Inanda Seminary. The girls may often be seen bringing wood on their heads a mile and a quarter, mostly up hill, because oxen are few and cannot well be spared for that work. Among Mrs. Edwards's labors abundant is the planting of fruit trees and now of other trees in order to secure a supply of wood in the future. The Inanda graduate Nyumbhazi, a teacher in the Ireland Home, whose picture is on the calendar, is to be married, and it will be difficult to fill her place. Miss Fay gave an incident of a little Zulu girl who went home ill from one of the mission schools and when dying called her mother and pointed heavenward. She also reported a letter from Mrs. Malcolm, in charge of the Umzumbe Home, stating that five of their girls have recently been received into the church.

Miss Washburn contributed further items about Inanda Seminary, gathered from a letter of Mr. Bunker. He spoke of the hospitality extended at Inanda to visitors from all parts of the world, of the voice of song from every direction while the girls were at their early morning work, and of the desire of many for Bibles, so that Mrs. Edwards had given out ninety-four Bibles, sixty-three New Testaments, and sixty-five hymn-books to those who had worked during their playtime to earn them. Of the teachers he said that they were mothers as well as teachers. From morning till night, seven days in the week, for four and a half months on a stretch, they must feed, clothe, teach, govern, nurse, doctor, 150 or more girls, who in all but form are small children, and he added, "Whenever you go, you will find Miss Phelps busy directing workers and teachers, from the program of the classroom to the greasing of the windmill, her eye and thought must take in everything."

Miss Emily Wheeler said that the Harpoot missionaries depend very much upon the Week of Prayer so generally observed. She also illustrated the connection of work in different fields by a bit of experience at the time of the massacre and fire at Harpoot. The girls there were helping three girls at Inanda, and the money already saved, twenty-nine dollars, was stolen, but by persistent industry in making relief suits at five cents a suit, each of which cost a day's work, the money was replaced and the Inanda girls were not the losers.

Miss Child requested special prayer for Miss Bradshaw of Sendai, Japan, to whom the news of her mother's death must now be sent.

LITERATURE

BOOK REVIEWS

THE CITY WILDERNESS

Under this appropriate title is published a collection of papers by residents and associates of the South End House in this city, edited by Mr. Robert A. Woods, the head of the house. The South End House is one of the earlier settlement houses, of which there are several, and the value of which is beyond estimation. The South End, so called, contains substantially half of a square mile and is situated not far from the middle of the city. Formerly it was a residential district, but it has become chiefly a region of tenements and lodging houses. With some exceptions, the more well-to-do families have emigrated to the Back Bay or the suburbs, and the population has become largely foreign. Not long ago the district as a whole was, and probably it still is, one of the worst in the city, but a gradual improvement is noticeable. With rare exceptions, it is externally orderly, and thousands of its inhabitants are respectable and industrious, although it includes a large percentage of shiftless, destitute and even criminal people.

The authors of these papers are: Mr. W. I. Cole, Mr. F. A. Bushee, Dr. F. E. Haynes, Dr. C. D. Underhill and Mr. Woods. After an introductory paper by Mr. Cole and a historical sketch of the district by Dr. Haynes, there are chapters by Mr. Bushee, upon Population; on Public Health, by Dr. Underhill; on Work and Wages, Social Recovery and The Total Drift, by Mr. Woods; on Criminal Tendencies and The Church and the People, by Mr. Cole; and two chapters, on The Roots of Political Power and Strongholds of Education, by unnamed authors. These topics are sufficient to indicate the thoroughness with which the district has been studied, and the fruits of investigation have been arranged for public information, but they only indicate it. To be appreciated properly the work must be read.

The subject has been mastered in the most comprehensive and penetrating manner and in a spirit of fairness and sympathy which impart confidence in the conclusions of the authors. It is rarely that one meets a statement open to adverse criticism. The only example which occurs to us is the declaration that "instead of devoting themselves solely to the moral leadership of the community, the churches are engaged too much upon dogmatic creeds for which the ordinary working man has no taste." This seems to be a serious overstatement, if not actually untrue, so far as the Protestant churches, if not also the Roman Catholic, in the district are concerned. It is not borne out by the testimony which these pages themselves afford. That the churches have more or less dogmatic creeds is true, but that they make them unduly conspicuous, in the sense of trying to enforce them upon the miscellaneous public, or that they expend in discussing them much of the time and strength needed for the renovation of the community, is not the fact, unless our observation is radically at fault.

The work leaves two impressions distinctly upon the reader's mind. One is that the region described is far less unsavory and miserable than many similar regions in other cities. There are much poverty and want, much sin and crime and much political corruption. There are thousands who are just on the edge of distress, many of whom are well meaning and willing to work could they but find steady employment, but there are very few spots in the district where the sanitary conditions are as gravely evil as they commonly are in portions of Chicago, New York or London, and, in general, the extreme of poverty and distress seems to be less than is found in many other large cities. There is much, far too much, yet to be done in order to better the situation. The Christian and philanthropist

will find for years to come more than they can do in elevating the population to a proper level of character and circumstance. But things are by no means as bad as they are elsewhere.

This fact is no warrant for neglecting reformatory work, but it is an encouragement to believe that such work is not in vain. The other fact is that of the perceptible and considerable, although very slow, gain during recent years. No one who has known Boston at all intimately during the last twenty years can fail to be aware of the notable improvement in many particulars which has taken place. The grosser forms of vice are much less apparent as one goes about through the South End, the good order of the neighborhood certainly is improving, and, if there be not yet much more genuine prosperity, certainly the change is in the right direction and is full of promise. It is difficult to decide which of the chapters of this book are most instructive. Each of them deals with an important topic, and each handles its topic ably.

The most disheartening chapter to us is that on the roots of political power, in which the absolute control of the Machine is outlined, and, what is far worse, the utter general indifference of the voters to moral considerations. Yet even this state of things is not regarded by the well-informed editor as hopeless. He already sees a possibility of the future development of political intelligence and of the weakening of the power of the corrupt men now in control. The chapter on criminal tendencies describes a state of things inevitable in existing conditions, but one which already has yielded somewhat to the influence of philanthropic and Christian sympathy and effort, and which may be depended upon in time to improve.

One of the most encouraging chapters is that on amusements, which points out the fact that, in spite of the melodramatic character of much of the entertainment supplied in the neighborhood, the moral influence of it is not bad, but, on the contrary, decidedly elevating, and that the places which are most densely thronged really do a useful work in holding up comparatively high ideals of life, even though they do it in what undeniably is a sensational and tawdry fashion. The work of the churches is discussed appreciatively in general, and they will do well to heed some of the suggestions here made. Whether full justice is done to their willingness to federate for their common progress possibly is a question, but it seems plain that federation has not yet been carried to its proper degree of efficiency. Yet it is almost impossible in existing conditions for their spheres of work not to overlap each other, and perhaps they are doing as well as they can. Certainly they are accomplishing much of positive and lasting value. The great difficulty remains, as of old, that they gain a hold upon very few of the men. Yet there is no reason for discouragement.

The educational work which is being done also comes in for strong commendation, especially that of the kindergartens, industrial schools and vacation schools. It is something to be thankful for that such schools not only have been organized but already have given such satisfactory evidence of their fine adaptation to the needs of the population. That they already are exerting a wholesome and admirable influence over the children is evident. The chapter on social recovery is another record of promise and hopefulness, and the closing chapter, The Total Drift, leaves the impression that those who are working most diligently and industriously in the South End see plenty of reasons for confidence in the success of such work. The endeavors of the present mayor to socialize somewhat the administration of the city are warmly commended, notably in the direction of providing bathhouses, a gymnasium, playgrounds, various evening lectures, concerts, etc. The volume is a most valuable contribution to so-

ciological literature, as interesting as it is practical and comprehensive, and one which ought to be read and pondered by every citizen of our own and similar cities. [Houghton, Mifflin & Co. \$1.50.]

STORIES

Is Mattapoisett, Mass., the scene of *Mildred Marville* [G. B. Reed. \$1.25], by G. F. Tucker, or Marion? It must be some similar village in their region, and the author has pictured the little settlement and its life with agreeable vividness. But has he not somewhat overdrawn the less pleasing elements in this delineation? The latent and occasionally outcropping hostility of the villagers toward some of their foremost fellow-citizens and the type of preaching described as characteristic of the village pastor seem to us exaggerations of whatever representing them may really be found to exist in such a village. Indeed, something of a tendency to exaggerate runs through the book. Such a scene as that described between the heroine and her hostess on the occasion of her being invited to dine with an acquaintance in Boston is unnatural in its portrayal, if it be not almost impossible in point of fact. But the representation of types of character throughout the book is strikingly strong and skillful, and the movement of the story is vigorous and unusually natural. It is so good a story that it ought to be somewhat better.

Sir Christopher Wren has furnished Emma Marshall with the keynote of her story, *Under the Dome of St. Paul's* [Macmillan Co. \$1.50], and, although he is not its hero, he is one of its most prominent characters, and the picture of his personality and life is very beautiful. The other persons who appear in the story are variously entertaining and well sustained, and the book is wholesome and enjoyable. It is a pleasant addition to those historical novels which are not so historical as to fail to be real stories.

Why do illustrators pay so little attention to the text? Here, in *Joel, a Boy of Galilee* [Little, Brown & Co. \$1.25], the hero is represented throughout nearly or quite half the book as a cripple, while the pictures of him represent him as straight and graceful. The story itself, which is by Annie F. Johnston, is a charming little portrayal of the life of a Galilean lad in the time of Jesus, who, being crippled in early life, was healed of his deformity by our Lord and became an eyewitness of many of the Saviour's experiences as narrated in the New Testament records. The book is an enjoyable and attractive story and ought to go into the Sunday school library. It has nothing goody-goody about it, although its religious spirit is conspicuous. Excepting in its illustrations it is thoroughly worthy of praise.

Pro Christo [American Tract Society. \$1.25], by Mrs. Hattie A. Clark, is a Huguenot story. The scene is France during the reign of Louis XIV. It tells once more and with unabated interest the tale of the persecution of the Huguenots and their sacrifices for the faith and deepens afresh the reader's impressions of their nobility and devotion to principle at whatever cost.

Young girls who are tempted to regard the following out of pronounced inborn tastes as justifiable, even when it involves much selfishness, may gain useful hints from Barbara Yechton's new book, *A Little Turning Aside* [G. W. Jacobs & Co. \$1.00], which they also will find a bright and readable little story, the moral of which does not interfere with its romance. It is the tale of an art student's experiences, whose trials opened her eyes in more than one sense and made her a new woman in the old sense.

If Dr. Gordon Stables did not exalt so much the joys of punch and grog drinking we should like his *Courage True Hearts* [Charles Scribner's Sons. \$1.25] better, although it is only fair to say that he commends temperance for the young. His book is an account of the Antarctic and African explorations and expe-

riences of three young fellows, who have all sorts of adventures and come out all right. It is high toned, on the whole, and full of excitement.

An *Obstinate Maid* [G. W. Jacobs & Co. \$1.25], translated from Emma von Rhoden's German by Mary E. Ireland, tells how a stubborn girl, spoiled by a weak father, went to boarding school and was improved by her experience. It is readable and enjoyable, but love-making is rather superfluous in such a book.

In *Fantastic Fables* [G. P. Putnam's Sons. \$1.00], by Ambrose Bierce, are several scores of short fables, some of which are witty and all of which are bright and suggestive. It is an interesting book to take up for a few moments now and then, giving not a few shrewd hints for practical use.

POETICAL

We do not recognize the name of Josephine P. Peabody among the familiar poets, but her book, *The Wayfarer* [Copeland & Day. \$1.25], illustrates a quality of work which will make her name well known in time. We wish she could tune her lyre now and then to a more jocund strain. There is a pervasive seriousness, not to say somberness, which one feels sensibly in reading a volume of these poems, although it is not oppressive in the case of any single one. She deals with the higher ranges of sentiment and thought. Many of her verses seem to be those of a profound nature and a mature experience. They are not somber in the sense of being hopeless or cheerless, but they reveal little of the joy of life which wells up in most healthy natures. Metrically, also, they exhibit real ability, and they are the sort of poetry which one reads meditatively and does not soon forget.

Labor and the Angel [Copeland & Day. \$1.25], by D. C. Scott, exhibits a certain freshness and vitality which are agreeable, and the author is profoundly influenced by nature in her many manifestations. In fact, there is little in the book except verse suggested by some fact or impression connected with the outer world. Such poetry, however, is deservedly popular when it is good, and much of this is very good, although occasionally the form is not equal to the sentiment. Some of the poems are too ambitious.

Another volume of *Poems* [Copeland & Day. \$1.25], by P. H. Savage, also is principally a collection of nature poems, although there are a few others. Many, and some of the best, contain only three or four lines, and all are short. They are variously interesting, but a few contain quite unusual terms. Two or three are religious, and if we understand the author's meaning in them, which seems to be plain, such poems as *Believe in Me* and *Against Forgiveness* are by no means to be commended, although the natural teaching of the book is much better than its moral.

In *The Seven Voices* [G. P. Putnam's Sons. \$1.25], by J. H. Hamersley, is a collection of two or three scores of short poems of all sorts, which illustrate a certain facility in rhyming but do not attain any very high level of conception. Still they are wholesome in spirit and influence, and flow easily and naturally. One of the principal attractions of the book is its lavish and excellent illustration.

Mr. H. E. Walker is the author of *Intimations of Heaven and Other Poems* [G. I. Putnam & Co.], in which are six poems, two long and four short. The first production, *Intimations of Heaven*, is an elaborate and ambitious effort, in which the value of life is discussed and the reader is encouraged to hold fast his faith and to do good. It is too long and too profound for most people to care about it, but it contains some uplifting passages. The second poem is in the form of a drama, and the others are less praiseworthy rhymes.

A dialect poem, *Phil-o-Bum's Canoe* [G. P. Putnam's Sons. 75 cents], and another Cana-

dian poem, a lyric of the Indian wars, called *Madeleine Vercheres*, by W. H. Drummond, are bound together into a tasteful little book with five admirable illustrations by F. S. Curn. They are picturesque and spirited verses, and the book is prettily bound.

MISCELLANEOUS

Diet in Illness and Convalescence [Harper & Bros. \$1.50] is a comprehensive book by Alice W. Winthrop, based upon a book called *Diet for the Sick* by another author, published thirteen years ago and now out of print. The earlier work has been enlarged somewhat out of the author's experience, gained partly at Montauk Point last summer and partly by consultation with other army surgeons and nurses. The book is comprehensive and intelligible and apparently ought to do good service.

Dr. Elisabeth Woodbridge has performed well a task of some weight in her little book, *The Drama: Its Law and Its Technique* [Lamson, Wolfe & Co. \$1.00], suggested by Freytag's well-known work, *Die Technik des Dramas*. It attempts to discuss the same theme in a somewhat more modern and inclusive fashion. It is judicious in comment and criticism and is a book useful not only for students of the drama but for a wider range of readers.

The late Sidney Lanier was a student and writer of a somewhat unusually wide range, and thirteen of his essays are grouped in a volume, *Music and Poetry* [Chas. Scribner's Sons. \$1.50]. They were written twenty or thirty years ago and without any thought of mutual relationship, and many of them have been printed in one or another publication. But they have a natural kinship and it is well that they are grouped in this attractive manner. They contain the theories and opinions of one of the keenest and most delicately discriminating of minds, phrased in a choice English style, of which he was indeed a master.

Dr. A. L. Gillespie, in the *Natural History of Digestion* [Charles Scribner's Sons. Imported. \$1.50] has furnished an elaborate and minutely detailed medical treatise which the faculty will value and which many of the laity will comprehend in parts. It takes the position on the disputed question of the value of alcohol that alcohol is a food under wide and varied circumstances, a poison under others, and serves as a valuable stimulant in many cases where its use, without doubt, materially contributes to save life.

Prof. W. C. Lawton believes that the inspiration of the Greek muse, which found its highest illustration in Homer and the school of Homeric poets, continued to be exhibited through subsequent generations, and that the world hardly has had its attention directed with sufficient earnestness to this fact in the story of Greek literature. He has therefore written this book, *The Successors of Homer* [Macmillan Co. \$1.50], in which he expands and illustrates his ideas upon the subject. The work is of general and considerable interest to Greek students, and the author seems to make out his case. — *Mother Songs and Child Songs* [F. A. Stokes Co. \$1.50], edited by Charlotte B. Jordan, is a collection of verses the character of which its title suggests. The productions of a number of authors, chiefly modern, are included, and they make a book which will be a favorite in the family. The variety illustrated in subject, meter and sentiment is large.

People who desire to enjoy works of art, but are conscious of some lack within themselves in this direction, perhaps will be aided to a more intelligent appreciation if they read *How to Enjoy Pictures* [Prang Education Co. \$1.50], by Mr. M. S. Emery, with a special chapter on pictures in schools by Stella Skinner. The book deals with leading pictures by the great artists and shows what should be studied in them and how it is to be appreciated, teaching people, in other words, how to look at pictures appreciatively. It is a vol-

ume of condensed advice and abundant illustrations, and many will find it a true help.

MORE JANUARY MAGAZINES

Self Culture is an attractive publication containing much admirable material. Canada's Political Development and Her Relations With the United States is the subject of a paper by Sir J. J. Bourinot, and *The Decline of American Sectional and Anti-British Feeling* is noted and discussed by J. M. Rogers. Prof. P. S. Reinsch writes about the latest development of German national politics, pointing out the fact that Germany is now putting an active colonial policy to the front. *The Passing of Old Mexico* is another interesting paper. — Lillian D. Kelsey makes a pleasant contribution about Bermuda, entitled *Life on a Coral Reef*, to the *International Magazine*. Mr. C. A. Pratt contributes a study of the question, *What Shall We Do With Our Ex-Presidents?* made up largely of extracts from letters by various senators. The prevailing sentiment among them seems to accord with that of Mr. Cleveland, who once said, "Why not let the ex-presidents alone?" Various stories and sketches of travel make up an agreeable number.

The principal paper in the *Homiletic Review* is by Dr. Joseph Parker, and is entitled *The Ministry of Christ not a Profession but a Vocation*. Prof. G. H. Schodde's article, *The Gain and Loss in Modern Biblical Criticism*, also will attract large attention. — *Good Words* is bright and readable and variously entertaining, as always. — *The Papacy in the Nineteenth Century*, by Rev. George McDermott, the Catholic Church and the Fraternal Societies, by Rev. Dr. H. A. Brann and Lily Dale, the Haunt of Spiritualists, a paper exposing some deceptions, are the chief papers in *The Catholic World*, and there is an elaborate paper on the Spanish Administration of the Philippines, based on Mr. D. C. Worcester's volume, *The Philippine Islands and Their People*, which we recently noticed. — *Good Housekeeping* contains many a useful hint for the benefit of the home. — *What to Eat* contains considerable material akin to the purpose suggested by its title and considerable the pertinence of which is less obvious. One can but sympathize with the evident distress of Miss '98 in its frontispiece.

In the *Christian Quarterly* Rev. W. T. Moore, the editor, asks and answers the question, *How Shall We Save the Rich?* He seems to be forced to conclude that they must be saved very much like other people. The *Status and Prospects of the Higher Criticism* is the subject of a paper by J. J. Haley, which seems somewhat too confident in the claim that little permanent change in opinion has been made by the results of the higher criticism. It is certainly true that some of the claims of the higher criticism have not been proved valid, but the author hardly seems to appreciate the fact that some of their conclusions nevertheless have modified the views of reverent and constructive scholars considerably. A more discriminating article in this general line is the first one in the *Bibliotheca Sacra* for the current month by Prof. Edward L. Curtis of Yale. Mr. Gladstone and High Church Puritans, by Prof. B. A. Hinsdale, and Canon Lyddon, by J. W. Monsur, are two thoughtful and somewhat critical papers, and the *Basis of Union*, by M. D. Hayden, is a short expression of the foundation upon which Christian union must be built.

In the *International Journal of Ethics* the opening paper, by T. J. Lawrence of Downing College, Cambridge, Eng., is on the *Tar's Rescript*. He wishes well to the project, but is not very sanguine of immediate fruits as its result. Perhaps the most valuable paper to the majority of readers is *Some Aims of Moral Education*, by F. C. Sharp of the University of Wisconsin, the breadth and the practical quality of which are noteworthy. Other papers are *Cosmopolitan Duties*, by John MacCunn, and *The Will to Believe* and the Duty

to Doubt, by D. S. Miller. The book reviews are an important feature of this magazine and are able.

NOTES

An edition of Rev. Dr. L. W. Bacon's History of American Christianity is about to be published in London with a preface by the Right Hon. James Bryce.

The Turks are said to be great novel readers. The leading native novelist among them is one Sezai Bey, who is said to have great abilities as a critic and narrator.

Mr. G. J. Zolnay's bust of Edgar Allan Poe, which has just gone to be cast, is to be placed in the library of the University of Virginia. Judging it by a photograph, it is a spirited and striking work. Not many persons are left alive who can testify to its faithfulness as a portrait.

Literary men are not always the impractical people which they are apt to be considered. E. C. Stedman, our American poet, is a success-ful banker in New York. Edmund Gosse and Austin Dobson, the English writers, are in the Board of Trade and Kenneth Grahame, the rising English story writer, is secretary of the Bank of England.

Literature states that the finest known collection of chained books is that in Hereford Cathedral. It included about 2,000 volumes, arranged in five bookcases, of which not less than 1,500 are secured by chains three or four feet long, each with a swivel in the center. A small collection of chained books, long forgotten, has just come to light in the vestry of the church at Sleaford, Lincolnshire.

A mass of papers in the National Archives at Paris, relating to the French Revolution, is proving remunerative to investigators. A recent issue of the *Historical Review* contained one discovery, the address of congratulation presented by British residents in Paris to the convention in December, 1792, having fifty hitherto unpublished signatures. More than thirty farewell letters, addressed to their wives or husbands by those condemned to the guillotine but interrupted by the prison officials, also have come to light.

BOOKS OF THE WEEK

- Ginn & Co. Boston.
SEED DISPERSAL. By W. J. Beal. pp. 87. 40 cents.
D. C. Heath & Co. Boston.
LA MAIN MALHEUREUSE. Anonymous. pp. 106. 25 cents.
Charles Scribner's Sons. New York.
GENERAL INTRODUCTION TO THE STUDY OF HOLY SCRIPTURE. By C. A. Briggs, D. D. pp. 688. \$3.00.
THE KINGDOM. By George Dana Boardman. pp. 348. \$2.00.
DEMOCRACY. By James H. Hyslop, Ph. D. pp. 300. \$1.50.
D. Appleton & Co. New York.
OUR COUNTRY'S FLAG. By E. S. Holden, LL. D. pp. 165. \$1.00.
PLAYTIME AND SEEDTIME. By Francis W. Parker and Nellie L. Helm. 32 cents.
PUERTO RICO AND ITS RESOURCES. By Frederick A. Ober. pp. 282. \$1.50.
Macmillan Co. New York.
A SHORT HISTORY OF SWITZERLAND. By Dr. Karl Dandliker. Translated by E. Salisbury. pp. 323. \$2.50.
SPAIN, ITS GREATNESS AND DECAY. (1479-1789.) By Martin A. S. Hume. pp. 460. \$1.50.
G. P. Putnam's Sons. New York.
THE STORY OF THE CIVIL WAR. Vol. II. By John Codman Ropes, LL. D. pp. 475. \$2.50.
THE WHEEL OF GOD. By George Egerton. pp. 364. \$1.00.
Doubleday & McClure Co. New York.
THE LIFE OF HENRY DRUMMOND. By George Adam Smith. pp. 641. \$3.00.
Fleming H. Revell Co. New York.
THEOLOGICAL ENCYCLOPEDIA AND METHODOLOGY. By Beverly F. Weidner, D. D., LL. D. Part I. pp. 296. \$1.50.
Curts & Jennings. New York.
RURAL RHYMES. By Hon. S. B. McManus. pp. 157. \$1.00.
International Society. New York.
LIBRARY OF THE WORLD'S BEST LITERATURE. Vol. XI. Edited by Charles Dudley Warner. \$7.50.
American Seaman's Friend Society. New York.
SAILOR'S MAGAZINE. Vol. LXX. pp. 384. \$1.25.
Maynard, Merrill & Co. New York.
YALE VERSE. Compiled by C. E. Merrill, Jr. pp. 160. \$1.25.
R. F. Fenno & Co. New York.
ANGLO-SAXON SUPERIORITY: TO WHAT IT IS DUE. By Edmond Demolins. pp. 343. \$1.00.

Fords, Howard & Hulbert. New York.
SOME MARKED PASSAGES AND OTHER STORIES. By Jeanne G. Pennington. pp. 219. \$1.00.

Eaton & Mains. New York.
EXTEMPORANEOUS ORATORY. By James M. Buckley, LL. D. pp. 480. \$1.50.

J. B. Lippincott Co. Philadelphia.
FIRESIDE FANCIES. By Beulah C. Garretson. pp. 220. \$1.25.

Department of Education. Washington.
REPORT OF THE COMMISSIONER OF EDUCATION FOR THE YEAR 1896-97. Vol. II.

PAPER COVERS

News Letter Press. Exeter, N. H.
THE FIRST CHURCH IN EXETER. Printed for the parish. pp. 129.

Eaton & Mains. New York.
METHODIST YEAR BOOK, 1899. Edited by A. B. Sanford, D. D. pp. 140. 10 cents.

Universalist Pub House. Boston.
UNIVERSALIST REGISTER FOR 1899. Edited by Richard Eddy, D. D. 20 cents.

G. P. Putnam's Sons. New York.
CHRISTIAN SCIENCE. By R. Heber Newton. pp. 78. 25 cents.

THE NEUTRAL GROUND. By Charles Pryer. 10 cents.

Int. Com. of Y. M. C. A. New York.
PROCEEDINGS OF THE NINTH INTERNATIONAL CONFERENCE OF THE Railroad Department of the Y. M. C. A. of North America, held in Fort Wayne, Ind., Oct. 20-23, 1898. pp. 110.

Atlanta University. Atlanta.
SOME EFFORTS OF AMERICAN NEGROES FOR THEIR OWN SOCIAL BETTERMENT.

MAGAZINES

JANUARY. PREACHERS.—YOUNG WOMAN.—BIBLICAL WORLD.—BOOKMAN.—WRITER.—MUSIC.—YOUNG MAN.—NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.—JOURNAL OF ECONOMICS.—RELIGIOUS REVIEW OF REVIEWS.—AMERICAN JOURNAL OF SOCIOLOGY.—AMERICAN ANTIQUARIAN.

For Endeavorers

PRAYER MEETING

By REV. H. A. BRIDGMAN

Topic, Feb. 5-11. Idle in the Market Place. Matt. 20: 1-16.

In these busy, pushing days it may seem that counsel or rebuke addressed to idlers will fall upon few ears. Not many right-minded persons are idle from choice. But from the Master's point of view many of the busiest men and women may be utterly idle as respects the kingdom of love and peace and righteousness which he came to set up. It is to their credit that they are not loafing their days away, for Ruskin once said that there are certainly two things which young men or young women must not do. They must not be cruel and they must not be idle.

But there is a business higher than that whose profits seem to most of us so alluring. Roughly speaking, the attitude of humanity toward it may be summed up in three classes: first, those who are attending to it faithfully and well, and are perhaps working almost too hard in it; second, those who are doing all in their power to neutralize and destroy it; and, third, those who are practically indifferent to it. It is this vast host midway between the supporters and the opponents of the kingdom of God whom Jesus considers idlers, and whom he would put at work at once, whether the present moment marks the third, the sixth or the eleventh hour of their inaction.

"Go in anywhere—there is good fighting all along the line!" said the commanding officer to a subordinate, who dashed up with his battalion and asked where he should locate his troops. Any idler or loafer in the kingdom of God who is at last roused from his sloth, or who desires to cease criticising others who are at work and to find his own place in the vineyard will not have to look far to discover it. Has he money? A dozen needy and worthy causes are stretching out imploring hands. Has he time? Some neglected boy or girl will cross his path before sundown to whom he may give something better than money. Has he brains? No Sunday school has a full quota of competent teachers, no charitable or philanthropic enterprise has a plethora of valuable helpers.

After all a vast deal of good work for Christ is going on in the world, and against this background of Christian activity the figure of the

loafer shows in the most unattractive light. There is a time and place in which to loaf. A man is none the less manly who, having done his year's work with fidelity, loiters beside a running stream or throws himself in utter abandonment on some velvet greensward. But a loafer in the midst of the market place, where traffic is going on from morn till night, ought to be drummed out of the company and made to move on. So a Christian who, in the last years of this century of opportunity, shirks his Christian task should be ordered to the rear.

Whether we can do much or little, whether our hands seem tied by pressing claims apparently unrelated to the broad interests of the kingdom of heaven, we can all, nevertheless, be laborers in the kingdom of God. We can give to the world the contribution of a pure, manly, unselfish, earnest Christian life, and then Christ will number us not among the world's drones, but among its doers.

BIRTHDAY THOUGHTS

From 1881 to 1899 is the larger part of the formative period in the life of present day youth. It is so in the existence of the movement for and by the young people in our churches. Its greatest impetus came with Christian Endeavor. What have these years meant to Christianity? The disclosure of latent power, the unifying of energy, hundreds of thousands added to the churches, myriads of dollars given to the extension of the kingdom.

To youth it has disclosed the plane of activity. Best of all eighteen years have seen the efficiency and consecration of young life as it has been offered in service. The society has become a way of approach to Jesus Christ. A manly type of Christian and a Christian kind of citizen has been developed.

Thus it appears in a wide view. Has it been true in your own life?

ANNIVERSARY ITEMS

The U. S. C. E. is nearly thirteen years old.

The Comrades of the Quiet Hour numbered 12,100 when reported last week.

More than 1,000 Endeavorers have pledged themselves to read the Bible through this year.

The total registration of the Y. P. S. C. E. the world around shows 55,000 societies with a membership of more than 3,291,000.

The B. Y. P. U., Epworth League and other societies for young people owe their inspiration and organization mainly to the Y. P. S. C. E.

During the years of its history Endeavor literature has been translated into the languages of Europe, Asia, Africa and the South Sea Islands.

Christian Work and Workers

Universalists have chosen Rev. G. I. Keirn of Charlestown, Mass., as their missionary to Japan. It is a delightful sensation to them to have something to live for outside of their own country.

Father Chiniquy, once a Roman Catholic priest, but long and ably the foe of Romanism, died in Montreal, Jan. 16, at the age of eighty-nine. The Catholic Archbishop of Montreal offered his services at Dr. Chiniquy's dying bed, but received the reply, "I am perfectly happy in the faith of Jesus Christ."

Mr. Moody, on his way from Las Vegas, N. M., to Phoenix, Ariz., stopped at Albuquerque and held a public service. Protestants and Catholics alike crowded to hear him. Mr. Chittenden, founder of the famous mission in New York, has also been holding meetings and the region round about has been profoundly moved religiously.

The Board of Managers of the Foreign and Domestic Missionary Society of the Episcopal Church has called Rev. Dr. J. S. Lindsay, rector of St. Paul's, Boston, to the office of missionary secretary. The Baptist Missionary Union has chosen Dr. Henry M. King of Providence to the secretaryship. In selecting men of such ability for these positions, the boards have expressed their high sense of the importance of the missionary work. Dr. King, however, has declined the appointment.

A Vermont Broadside

Southern Vermont, Along the Connecticut

BY REV. J. H. BABBITT

Vermont is divided longitudinally by a mountain range, which gives rise to the terms, familiar here in religion as well as in politics,

ter Church of Brattleboro, formed in 1816 by members who withdrew from the First Church, now located in West Brattleboro. It has been served by a succession of gifted and devoted pastors and is well organized and equipped for aggressive work. Though at present without a pastor, its various enterprises are carefully sustained.

Twenty-four miles above, in Bellows Falls, a part of Rockingham and a busy center, is another of our vigorous churches, happy in its newly installed pastor and in its proportion of active Christian men. Four young men of this church are studying for the ministry and another enters the theological seminary next year. It is significant of the spirit of the church that for several years before the town library was established it supported a reading-room for young men, and it has now a young men's club, which meets fortnightly for debates and provides a lecture course and other services for young men. In home and mission Sunday school work it has an exceptional record.

A few miles farther north is the largest church of Windsor County, in the manufacturing town of Springfield. It has been noted for its able ministry, not less efficient now than in former days, and for its generous beneficences. The influence of this church goes far.

The church in the town of Windsor antedates the adoption of the State constitution there by about nine years. Its moral forces therefore have been felt throughout the entire period of the State life. Its interesting history has been prepared recently for publication by Dr. Byington, a former pastor.

Somewhat retired from the main lines of travel, but in the shire town, is the church of Woodstock, beautifully housed through the love and generosity of the late Hon. Frederick Billings, and accomplishing a good service under its well-proved and faithful pastor.

The limits of this article forbid more than a mere mention of these prominent churches, which stand as landmarks in the Congregational field. But they must not crowd out a few words concerning what the smaller churches have done and are now doing. If character-making and influence in the wider fields of the country are indications of strength and usefulness, these churches are in high honor. They have wrought in the interests of evangelical piety, intellectual culture and good citizenship. In a marked degree they have been forceful for temperance, moral purity and missionary enterprise in our own and foreign lands. At least thirty of these towns have furnished from their native born children ministers for Congregational pulpits, some of them a long list. More than one hundred of these ministers could probably be counted. As for ministers' wives, Christian teachers, business and professional men, there is a great host of them, and more in training.

It is pleasant to note a few names of national reputation that have served in some of the churches we have considered. Dr. A. H. Clapp was ordained and installed at the Center Church, Brattleboro, and was pastor for seven years. Dr. G. L. Walker acted as pastor for several years and has his summer residence here. Dr. L. H. Cobb was seven years at Springfield. Dr. S. W. Dike was four years at Royalton. Sec. Henry A. Hazen, a native of Hartford, served for a while the home missionary church at Bridgewater, where perhaps he began to develop his well-known ability to care for the numerical interests of our churches at large.

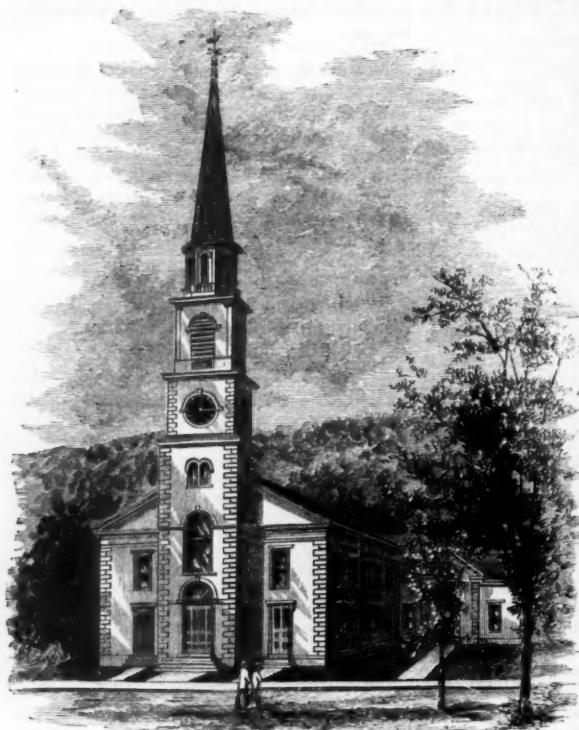
Women's Work in Vermont

BY MARGARET B. MERRILL

Though missionary work in crowded tenements or in slums is almost unknown to Vermont with her few cities, she is confronted by another situation quite as imperative in its call for aggressive Christian work. Among the hills is found the greatest need, and to these "gorges between the parishes, the small hamlets among the mountains," the so called women workers were first sent.

The experiment was tried eight years ago by two young women from the Northfield Training School. Their success was so immediate and so great that more were employed, at first always by twos, and so the movement has grown, until now the records show twenty-nine women thus engaged, one of whom, Miss Hartig, has followed the work from the first.

The methods are the exact reverse of the old. Instead of opening the church or school-house and endeavoring by sensational preach-



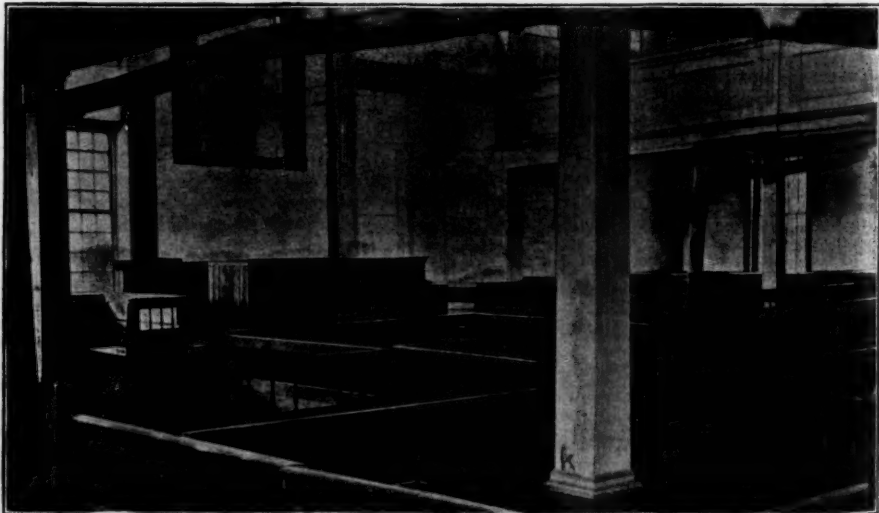
CENTER CHURCH, BRATTLEBORO

east and west side of the State. On the east, starting from the Massachusetts line and bordering on the west bank of the Connecticut, lie the counties of Windham and Windsor, which reach up about half the length of the State. This section, as it slopes ruggedly from the dividing ridge, is broken into numerous valleys, watered by streams which at length feed the greater river.

In the towns and villages adjoining these waters nearly fifty churches of our order live and thrive. Few of them are large, for the nature of the territory does not conduce to extensive population, and the young people, like the brooks and streamlets, are largely drawn upon to serve the great outside world.

At the beginning the religious atmosphere of most of the towns was distinctly Congregational. Before Vermont was admitted into the Union as a State the principles and polity of the Pilgrim Fathers had taken root here. And though other denominations have come in, ours has had a healthy and fruitful growth. One township, Hartford, has four Congregational churches, Brattleboro, Rockingham and Weathersfield have three each, and Royalton, Townshend and Westminster two. The first in our group was organized at Westminster in 1767. This town is the birthplace of Dr. C. A. Dickinson of Berkeley Temple and the seat of the Kurn Hattin homes which he founded. Before the close of the century the number of churches had increased to twelve. In 1775 the first ministerial association of the State was organized at Brattleboro.

Southernmost and largest in the forty-seven towns today is the Cen-



INTERIOR OF THE OLD MEETING HOUSE IN ROCKINGHAM

ing and musical attractions to entice people in, the young women first enter the homes and personally invite the inmates to the service held in the evening. There is designedly no excitement, hence there is no repotion. A new type of religion, sunny, attractive, personal, is lived as well as taught, and the people are won by the force of example rather than precept.

At first the average length of stay in a place was only a few weeks, but as the number of workers has increased the work has also developed. The young women now often go out singly instead of by twos as at first. Their engagement is for a longer period, since they work as pastor's assistant, or even sometimes act as pastor themselves in the absence of regular supply. No one of them, however, has been ordained, and no desire to take such a step has ever been expressed. The very fact that they act in an unofficial capacity brings them into closer contact with the people. Their labors are not so much those of an evangelist from outside as those of a resident worker in the place itself. This development is significant in its bearing on the ultimate outcome of the work. There will probably not be an increase in the numbers employed by the missionary society, but voluntary workers in the separate fields will be found to act for the local church under the pastor's direction.

The work, however, whatever form it takes, proves its efficiency by results. These are difficult to estimate because so far-reaching. The most obvious one, perhaps, is the increase in the number of churches and the church members in the State. During the last ten years, while the population has barely held its own, the Congregational churches have made a net gain of eleven in number and the membership a net gain of nearly 1,500. All but two of these new churches have been in destitute fields where there was no other religious service, and over 1,000 of the accessions were in mission fields. While the work of the women was only one of the agencies employed in securing this gain, it was potent both in direct effect and the stimulus given. All the pastors near whose fields the work has been carried on are enthusiastic over the movement and its success. One reason for this lies in the fact that the work of the young women in no way enters into competition with that of the pastor. Instead it supplements and strengthens it. Indeed, they often prepare the way for an ordained minister in fields hitherto not strong enough to call one.

As for the young women themselves, a word may be said regarding their training. Some have been college graduates, some are from the Northfield or Chicago training schools, some are teachers. Several have done service in the slums of New York and Chicago before coming here. The nationality is as varied as the place of training. One was born in Alsace-Lorraine, another in India—the daughter of a missionary—another came from London, others from the Interior and West, and not the least efficient are from this State itself.

That the work is successful in Vermont has been proved beyond question. That it may be successful elsewhere has also been demonstrated, for States East and West have borrowed our workers to introduce the movement.

Gains and Losses in the Last Decade

BY REV. GEORGE W. PHILLIPS, D. D.

A study of Vermont Congregational churches during this period discloses cause for both seriousness and encouragement. The situation is much affected by the almost unique rural character of the State and its lack of great cities, by the depletion of native American stock through emigration West, and the steady drain of outside business centers upon the best young men, thousands of whom

are wherever their energy and shrewdness may contribute to the phenomenal urban evolution going on in every part of the country. The Vermonter is as much in evidence in Boston, New York, Chicago and other cities as in the home State. The outside bid for our best leaves some of the less enterprising ones at home, but even these are giving so good an account of themselves as to make them the envy of not a few disappointed fortune-hunters afar who are eager to get back to the old homes they deserted for some imagined Paradise beyond.

Our churches, like all rural New England, have had to meet an ebb tide of population, but low-water mark has been reached and recent figures show that we are again growing.

The natural shrinkage which the city drift has brought to our churches has been met with a plucky grip on those remaining, and the figures show that, barring a single exception, our membership has increased every year of the past decade. The present enrollment shows 1,462 more communicants than in 1888. The smaller churches have managed to grow and to bring to their service a pastoral force which offers some tempting prizes to city pulpits, for which the best men are esteemed none too good. Dr. Lamson of Hartford, president of the A. B. C. F. M., Dr. D. Sage McKay of New York, Prof. G. Frederick Wright of Oberlin and Prof. Williston Walker of Hartford Seminary are samples of the type of men our churches are giving to the high places of the kingdom, and it is safe to say that there are other men no less promising now in the service of some of these potent little pulpits.

Instability in the pastorate is not enjoyed by Vermont churches, but their inability to pay large salaries and the frequency with which their brightest men are called elsewhere have made the less stable and uninstalled type of minister too common in recent years. But pastoral service is on the increase, as is shown by the fact that there are now 149 men in pastoral office against 123 in 1888.

Turning to the Sunday school, facts are less encouraging, showing a total census of 12,730 in 1888, dropping to 11,507 at present. The writer believes this shrinkage is in part due to a transformation now going on, by which the American, with few children, is being supplanted by the influx of families that furnish no material for our, if for any, Sunday school. A condition and no theory confronts us. The Provinces north and lands beyond seas are infiltrating the abandoned areas of the State and its larger towns with a population which, barring the Swede, ignores our Sunday school system and is wedded to another than the Congregational way.

It has been reserved to our churches, through the Vermont Domestic Missionary Society, to make an original contribution to the solution of the problem of saving isolated people on farms and in remote clusters to a kind of church alliance and not a few to the Christian life. I refer to our use of approved women in pastoral and evangelistic work during the past seven years. By these new apostles closed churches have been opened, and discouraged, untidy places have been touched anew with the beauty of the Christ life. [This movement is fully set forth in an accompanying article.—EDS.]

Vermont churches have always stood for the best things in social life and for good learning. The past decade has witnessed marked revival of interest in higher education, and it is believed that our churches are sending more young people to college or for technical training to the best schools at present than at any previous time. A single church, that of Rutland, in western Vermont, may be quoted as a sample. It has at present thirty-four absent students on its roll of young people. In the same county twelve towns sustain public libraries, four of which are just occupying new and substantial buildings with an up-to-date equipment. And in the same line

many churches are organizing literary and good citizenship clubs, which seem to be the modern substitute for the lyceum and the lecture of earlier decades of the century.

A Unique Installation

In the thriving village of Proctor the ideal of church unity, so far as denominational issues are concerned, has for some years been realized. With the exception of the Swedes, who hold services in their own tongue, all the Protestant church-goers of the place worship under one roof. The Advent, Baptist, Congregational, Episcopalian and Methodist persuasions are all represented, and while denominational preferences doubtless linger, these are subordinated to the religious need and well-being of the community. A large proportion of the members came from Methodist churches and hitherto the pastor has been chosen from that denomination. Now, however, a change has been made and a pastor from the Congregational fold has been called. The man is Rev. G. W. C. Hill, who, since graduating from Andover Seminary in 1895, has served the First Church of New Bedford, Mass. On Sunday afternoon, Jan. 1, a service of installation and recognition was held. Pastors and delegates from the various churches in three neighboring towns were present. The service abounded in practical suggestions and was most happy in spirit. Dr. G. W. Phillips of Rutland and Dr. D. W. Gates of the Methodist Church in the same city were among those who took part.

G. I. A.

Among the Churches

NEWBURY had a roll-call with 118 responses. Reports showed all bills paid and money in the treasury, and benevolent contributions of \$300. Nine new members were received into the church. This church was greatly encouraged and strengthened spiritually by the series of meetings held by Rev. Ralph Gillam in October. A first-class furnace has been placed in the parsonage, and it has been otherwise repaired. The annual meeting closed with a bountiful supper. Rev. J. L. Merrill has been the pastor for almost eight years.

WATERBURY.—The recent annual meeting included reports, elections, a supper and roll-call. The membership increased during the year by seven. The benevolences were \$125 more than during the year preceding. The Sunday school has been completely reorganized, with a view to an increase in numbers and interest. The new parsonage was completed during the year. Rev. George E. Ladd is pastor.

BURLINGTON.—First reports its various departments as prospering. Though unusual expenses have been incurred, including the purchase of a new furnace, there is a balance of about \$90 in the treasury and no outstanding debt. At the recent annual meeting letters were read from absent members and from three former pastors. Dr. Edward Hawes is pastor.

ENOSBURGH.—During the past year the average Sunday school attendance has been but about six and a half less than the average at the morning service.

RANDOLPH sent out a pretty card invitation urging each member and all persons associated with the church to be present at the annual meeting.

Grand Isle will receive \$500 from the will of the late Miss Lydia Root.—Bristol now holds services in its new chapel.

Best Answers

For our January question we propose the following:

How May a Busy Person Best Maintain and Deepen His Own Spiritual Life

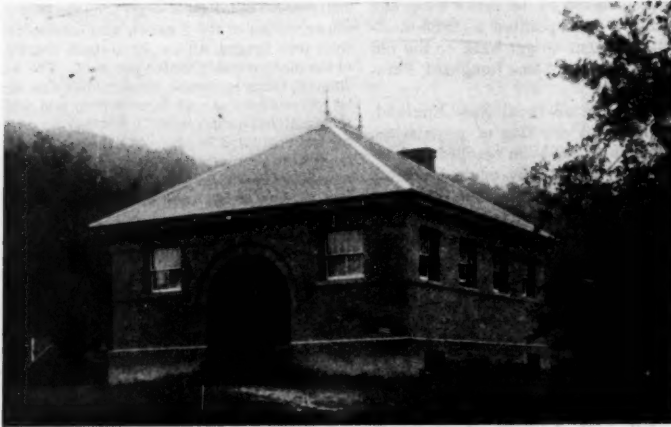
Replies must not exceed 200 words and must reach this office on or before Feb. 1. For the best answer we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best answer we will send the Century Gallery. Our hope is that this question, touching as it does the springs of one's own Christian life, will be answered out of a wide variety of personal experience and that thus large benefit will result. Address all communications to BEST ANSWERS Care *The Congregationalist*.

Heavenly pleasures satisfy, but never surfeit. Earthly pleasures surfeit, but never satisfy.—*Matthew Henry*.

A Church and Sunday School Library

One rarely finds either in the country or the city, a Sunday school or church library with a building exclusively its own. But such a one is owned by the Buckland Congregational Church in Franklin County, Mass. It is

stand the motives of the Yale men who had invaded their precincts, and it is related that the proverbial Yale muscle as well as Yale piety had to be employed on occasions. All opposition gradually subsided, however, as fast as the real object of the invaders became understood. For five years the work was carried on in a hall rented on Grand Avenue.



BUCKLAND LIBRARY

unique in its handsome brick building, situated on the main street of the village, and surrounded by the wooded hills and charming landscapes of this Switzerland of the Old Bay State.

The building is located a few steps from the church and village green, and the views from its door up and down the valley are pleasing beyond description. No less attractive is the wealth inside its walls. The catalogue list is not as long as some, for the library in its present form is but a few years old. But the shelves are well filled with books of more than ordinary value, comprising 400 volumes of history; 200 each of music and biography; 100 each of poetry, natural history and encyclopedias; 250 of practical religion; and 600 of stories, besides many others of miscellaneous volumes. The whole number is not far from 3,000.

Founded on the old collection of Sunday school books, and reconstructed by Rev. A. C. Hodges, it has grown into a church library under control of a church committee who, with true evangelical and Christian liberality, give its use freely to all the townspeople. It is open for the distribution of books after the Sunday school session and on Saturdays.

The pastor of this church so fortunate in its resources is Rev. E. A. Robinson, late of Wollaston, and its acting librarian is S. Brainard Pratt, Esq., so well known in Boston.

The Yale Mission

BY C. S. M.

The students of Yale have just completed one of the most important projects undertaken by the voluntary religious organization of the university. For ten years its city mission work has had a growing influence in the lives of the college men as well as on the large number of needy men to whom it has ministered. It has played no small part in reconciling the student and town factions in a locality formerly famous for the meetings of the college bully and his opponent in "town and gown" difficulties. In April, 1888, under the leadership of A. A. Stagg, Yale's famous pitcher, the first attempts were made by students to conduct religious meetings in Grand Avenue, a part of that district known as the "Bowery of New Haven." Associated with Stagg were such men as Corbin, of football fame, Gill, another athlete, Irving Fisher, now professor in economics, and other Yale men of '89 who were prominent in the athletic, literary and social life of the college. At first considerable opposition was evinced by the corner loungers, who could not under-

stand the motives of the Yale men who had invaded their precincts, and it is related that the proverbial Yale muscle as well as Yale piety had to be employed on occasions. All opposition gradually subsided, however, as fast as the real object of the invaders became understood. For five years the work was carried on in a hall rented on Grand Avenue.

The omnipresent street urchin soon showed a lively interest in the undertaking, and a boys' branch was instituted, which has since been incorporated into the Welcome Hall Mission on Oaks Street, but is still cared for by the Yale Freshmen. During its earlier history the students were assisted by several of the city churches, but it gradually became a Yale institution, supported by Yale men alone.

In 1893 the development of the work required larger accommodations and the mission was removed to East Street, where a two-story building was rented, with rooms for night lodgers, in charge of a student superintendent. Meetings were held three nights a week a Bible class organized and a reading-room opened. In 1896 educational features were introduced. Lectures and entertainments were given and the University Glee Club was brought into requisition. At the close of last spring it became apparent that the work had again outgrown its quarters, and it was decided to erect a building. A subscription list was circulated and in three months over \$5,000 were subscribed two-thirds of it by undergraduates. The building, which cost \$8,000, is three stories high, built substantially of brick and contains a general meeting room to seat 150, a boys' clubroom in the basement, shower baths, a reading-room and a circulating library. Religious services will be held three nights a week and a general entertainment on Saturday evenings. Educational classes will be conducted by the students. The mission is doing a work attempted by no other organization in a district of which an expert, who studied the locality, said: "There is no district of equal size in New York city so utterly destitute of missionary ef-

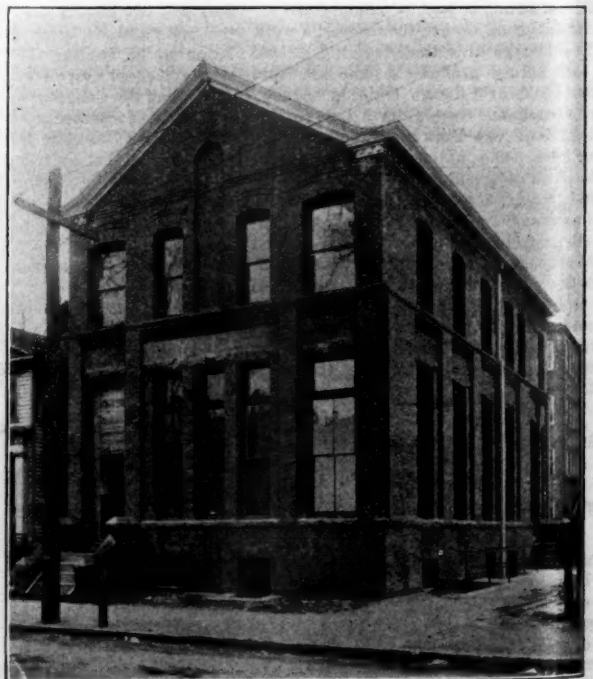
fort." Its opportunity to bring college men into touch with the laboring classes is of no small value. The following appeared in a recent issue of a city daily with regard to the first month's work in the new quarters:

MISSIONS REPLACE SALOONS

The usual autumnal invasion for purposes of reformation has been made by Yale student missionaries in the down-town section, and the headquarters of their work have been taken in an unoccupied store at the corner of Grand Avenue and Franklin Street. The work of the student mission this year has seemed so far to be remarkably successful. Captain Tripp has been at a loss for two or three weeks past to know why it was that his Sunday detail has not rounded up more of the old regulars who have been persistent violators of the Sunday liquor laws.

The explanation was discovered last Sunday and since then has caused no end of comment among those who have heard the remarkable story. It is nothing else than that the "wet-goods" men and their "bar-keeps" have been lured into attendance at the Yale mission and have deserted their old stands for the gospel meetings. Officers who were on duty in the vicinity are willing to take their oath that they counted no less than sixteen saloon-keepers in attendance at the meeting of the mission last Sunday night, and many of them, it is added, were also on hand the week before. They are said to have taken part in the singing and evidenced a real interest in the meeting. If the reformation progresses, the list of heroes living and dead will be exhausted in providing new names for the down-town streets.

The building was dedicated Sunday evening, Jan. 15, a reception having been tendered the men of the district the night before. The dedicatory exercises were attended by a crowd too large to be accommodated, and were participated in by Mr. W. M. Hess, '96, who first conceived of the idea of a new building, Mr. James B. Reynolds, '84, now of the University Settlement in New York, Mr. F. M. Gilbert, '98, college secretary of the Boston Y. M. C. A., and several of the under-graduates. President Dwight offered the closing prayer. The chairman of the Yale City Mission committee are Mr. A. D. Leavitt, 1900, who participated in Yale's recent winning debate with Princeton, and Mr. W. S. Coffin, 1900. This is one department among many of the Yale Y. M. C. A., which has a membership of considerably over 1,000, and is directed by its general secretary, H. B. Wright, '98.



THE YALE MISSION

A View Point for Two

On Church Finances:

The problem inherent in these words taxes to the full the best thought and energy of our churches. The work of the ministry is not infrequently limited by its difficulties. The missionary spirit of the people is undeveloped or dwarfed because of it. Without businesslike methods in transacting business, churches lose influence in the community.

A paper that serves the denomination will report every solution to the question that has been discovered. This is the purpose of *The Congregationalist*. Tried plans will be discussed in these columns. How to Raise Money, Systematic Benevolence, How to Be Happy Without an Annual Deficit, Entertainments and Fairs versus Giving, the Tenth Legion for C. E.'s, and all phases of the dollar question will be exploited.

Pastors and church officials cannot afford to overlook a single issue of this journal. The Harris Plan of Giving, first published here and now widely adopted, is a type of the service rendered by the paper to our churches.

Yours, *The Congregationalist*,

Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 609 Congregational House, Boston. Rev. Joshua C. Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607, Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D.D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 615 and 618 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D.D., Secretary; W. A. Duncan, Ph.D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, Rev. England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, President; W. H. Kelsey, Treas.; J. T. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Aids should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609, Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittelsey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M., Bible study, 3 P. M., Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie D. D., President; George Gould, Treasurer.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Jan. 30, 10 A. M. Subject, Shall We Have Imperialism, Territorial Expansion, or Neither? To be opened by Mr. H. L. Bridgman and Rev. A. E. Dunning, D. D., to be followed with discussion.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

OF SPECIAL NOTE THIS WEEK

The Day of Prayer interestingly observed by a New Hampshire church.

The happy beginning of a new pastorate in the Granite State.

A quarter-centennial in Nebraska.

Seattle ministers organize a fortnightly meeting.

THE PAST YEAR IN LOWELL

The last of the annual church business meetings was held Jan. 18, and the retrospect shows in all cases good work. Elliot and Trinitarian have each added twenty-nine members. The largest increase has been in the suburban Central of Dracont, where as the result of a remarkably successful year's work by the new pastor, Rev. F. I. Kelley, thirty-five new members have joined the church. At First, Dracont, also, where Rev. J. P. Richardson, recently of Rindge, N. H., became pastor Dec. 1, the increase in the attendance has been noticeable. Other suburban churches share the prosperity due to extension of electric roads. Chelmsford, like Dracont, has two churches of our order, of which North has prospered under the ministry of R. W. Dunbar of the last class at Andover, who is expecting shortly to be ordained, and who has a remarkable faculty of attaching the boys to the church, an unusually flourishing junior C. E. society being the result. Central, of which Rev. E. C. Bartlett is pastor, has during the year paid off the last of its debt incurred in building and has now 106 members. At Tewksbury, on the other side of Lowell, Rev. E. C. Whiting will close his pastorate about the first of April.

Within the city limits Rev. F. A. Warfield of First has already endeared himself to the church and community, and is using his influence to secure an honorable compromise of the law suit with the Trinitarian. As the bone of contention is the name of the old First Church, some outsiders do not see why an agreement that both churches should take new names and leave the point of succession unsettled is not feasible as a means of ending the controversy. Trinitarian has remodeled the hall purchased last spring into a neat and attractive church, and the devotion of the adherents is proven by the raising of \$15,285 during the year, of which \$10,000 has gone into the building and the remainder to current expenses. In addition the church has raised \$774 for benevolence. The Sunday school is a strong department, having now 659 members.

Kirk Street has enjoyed the popularity of Rev. W. A. Bartlett, and the large congregations have made it necessary to take steps to introduce a system of ventilation, the estimated expense of which will be \$1,350; electric lights are also to be introduced into the vestries. The year's expenses, amounting to \$6,102, have all been met, and the new year account opens with cash on hand. The appreciation of the pastor's diligent labors expressed itself in a unanimous vote extending his annual vacation to six weeks.

At Pawtucket the building of the new church has progressed sufficiently to warrant the expectation of its completion by April, and over \$14,000 have already been paid towards its expenses. The large amount of work involved has unfortunately overburdened the pastor, Rev. W. D. Leland, and he has been unable to preach for the past two months, the pulpit being supplied by his father-in-law, Rev. Frederic Alvord of Newton.

Dr. John M. Greene of the Elliot Church is also on the sick list, and a movement is on foot to give him an extra vacation in recog-

nition of his tireless energy. This church has probably as complete a system of parish visiting as is practical, a visiting committee of 10 having made 775 calls during the year, while the church missionary has made 2,146 more, and the pastor is noted for the constancy of his devotion to the sick and aged. The benevolences of this church for the year have been \$936.

The missionary churches are also prosperous. Swedish has a much loved pastor in Rev. A. P. Nelson, and 10 new members have joined while but two have removed. French is struggling resolutely with the financial burdens of a work among the very poor, and the trustees have applied to the legislature for an act of incorporation. At John Street peace and harmony have marked the year's history, and the gains in membership have just equalled the removals. Highland has paid off \$1,600 of its debt during the year, and begins the new year with much hopefulness.

G. H. J.

ANNIVERSARY AT SOUTH BERWICK, ME.

The twenty-fifth anniversary of the installation of Rev. George Lewis, D. D., as pastor of this church occurred Jan. 15. The following Monday evening a pleasant party assembled in the parlors and lecture-room in commemoration of the event. An appetizing supper was served and the evening was given up to speech-making by the various clergymen of the place, and to song. South Berwick being a border town, New Hampshire was represented by several brethren who gave kindly greetings. A number of letters from friends abroad were read. The pastor and his wife were recipients of many good wishes and gifts, among which was a purse of \$225.

Not only locally is Dr. Lewis known as an able preacher, wise pastor and good citizen, but no man is more honored throughout the State. For many years he has been one of the trustees of the Maine Missionary Society, as Mrs. Lewis has for a long time been president of the Woman's Auxiliary to that society. For the coming year he is moderator of the general conference and one of two ministerial delegates from Maine to the International Council. Many friends unite in the congratulations already expressed.

E. M. C.

THE NEW YEAR IN ST. LOUIS

The annual meetings are over, and, on the whole, reports are favorable. A few of the churches have had a marked increase in their benevolences, but the accessions have been smaller than in previous years. The City Missionary Society starts the year with pledges on hand of over \$3,300. Religious work is hindered by the omnipresent grip, the meetings of the Week of Prayer having been unusually small and the Sunday congregations being largely diminished. The health department reports that 581 more deaths occurred up to Jan. 13 than in the corresponding period last January, and 86 more than in any other January on record. There is no foundation in fact for the reports circulating all over the country that Sunday evening congregations are small owing to the fear of "hold ups." An imaginative reporter distorted the meaning of an action taken by the Congregational Ministers' Union in the appointment of a committee to wait on Chief of Police Campbell in regard to a specific grievance. The alleged "interview" with representative Congregational pastors never took place. The fear of "hold-ups" does not keep our men at home Sunday evenings.

Rev. W. N. Beasey is moderator and Rev. S. T. McKinney secretary of the Ministers' Union for the current term. The former read a paper on The Work of the Ministry and Dr. Burnham one on Miracles at the two last meetings. Our religious circles are agitated over the discussion of the resurrection of Christ, owing to a paper read by Rabbi Samuel Sale on Jesus of Nazareth and the Jews, in which he strove to vindicate his countrymen.

The following Sunday Dr. Burnham and others answered the rabbi, their sermons being printed in full in *The Republic*. One ardent brother suggested a debate between the Hebrew and a representative city pastor to be chosen by the Evangelical Alliance. The utmost friendliness prevails, but widely divergent opinions are held by the respective champions.

Dr. Fisk of Compton Hill is doing fine work in his lectures on the development of religious freedom, with special reference to Congregational history, and his slides, which are perhaps unequalled in this country, add materially to the vivid presentation of the story. The lectures draw immense congregations on Sunday evenings. In the next four years church work in St. Louis will be harder than ever, owing to the result of the late convention of delegates from the States and Territories comprised in the "Louisiana purchase." The convention unanimously selected St. Louis as the fittest place in which to hold the centennial celebration of that important event. The years 1903-4 have been set apart for holding an international exposition, to which the respective governments of the world will be invited. We fear the "world's fair" will take precedence of the kingdom of God in the minds of our people. Fountain Park has called a pastor, but our ranks are not full, and a brother resigns for every one who comes in. There have been vacancies in one or more of our pulpits most of the time for the last two years. W. M. J.

THE SEAMEN'S BETHEL OF THE PACIFIC COAST

More than four decades ago the Mariners' Church of San Francisco was organized by Rev. Joseph Rowell and five others in the old Clark Street Chapel, built on piles in the lower part of the city. Here systematic work for seamen was carried on until 1865, when the present excellent site was secured and a substantial building erected. This, with its accessory rooms, is admirably adapted to its present extensive and growing work, which includes several institutional features. Its reading-room, with library of 1,000 volumes and writing desks supplied with free stationery, receives about 25,000 visits in a single year, and thousands of letters carry news to anxious hearts which would never be written did not these facilities invite. Here suppers, entertainments and picnics are also provided for the sailors.

The leading spirit and motive power of this mission—one might almost say the mission itself—is Rev. Joseph Rowell, a unique figure in Pacific coast Congregationalism, a graduate of Yale College and Union Seminary, with unusual business ability yet with an insatiable hunger for souls which nothing would satisfy except this service for a neglected class, and an interest so broad that it includes every phase of home and foreign missions. With his hundreds of parishioners scattered all over the world he keeps in close and constant touch through correspondence—no small task. His efficient co-worker is Mr. H. F. Eden, the head of the Floating C. E. Society, which recently dedicated a new launch with which to board every ship entering the harbor with invitations to the Bethel before Satan's emissaries are encountered. At the recent 40th anniversary of the Mariners' Church both work and workers received ample and affectionate recognition.

SOME CHURCH PUBLICATIONS

The Endeavor Society of Union Church, Worcester, Mass., has issued an attractive year-book for 1899. It is on heavy paper, contains 56 pages and bears a picture of the pastor, Dr. Tuttle, and memorial notices of the late Dr. Ebenezer Cutler and Alber Curtis. A page for each week contains quotations for every day from popular authors contributed by members of the congregation. The first 500 copies were exhausted in two days, and a second edition is ordered.—Something in the same line is an attractive "Plymouth Church Calendar" prepared by Dr. J. S. Ainslie of Fort Wayne, and sold by the ladies at their fair.

First Church, Wabasha, Minn., has begun publishing a neat paper, the *Messenger*. Its eight inside pages are reading matter, appropriate to the season or else of a newy character. It goes into all the homes, carrying cheer and information about local and, to some extent, national affairs. Such a "messenger" can be an assistant pastor in many

ways.—Two Connecticut churches, at Morris and Westville, issue papers, the first printing the only paper in town as a quarterly edited by Rev. F. A. Holden, the pastor. The first number of the Westville paper, *Our Church Home*, is just out as a monthly.—South Avenue Church, Syracuse, N. Y., sends out the fourth number of its monthly *Congregationalist*, which is bright with notes and flashes in the life of the church. Advertisements, though allowed, are not too conspicuous.

Atkinson, N. H., has hit upon a good idea in a stiff cover manual of 40 pages, which is light and handy. A historical sketch and the various forms used in the special services, besides the usual statements of societies and list of church members arranged chronologically, make up the contents.—In East Windsor, Ct., the Sunday school of First Church gets out a manual which contains a three years' course of instruction. Memory work is outlined, and a miniature catechism is arranged.

THEOLOGICAL SEMINARIES

Andover

Examinations in electives are being held this week at the close of the half-year.—Dr. Harris occupied the Vassar pulpit on the 15th and preached at Williams the 22d.—Secretary Wilder of the World's Student Federation addressed the Society of Missionary Inquiry Tuesday night.—By invitation of the seminary at the Chapel Church on Sunday afternoon Booker T. Washington addressed an audience including the seminary, the students of Phillips Academy and many Andover people.—Dr. and Mrs. J. P. Taylor gave a most charming reception on Friday evening to the faculty and students of the seminary and to members of Abbot Academy.

Hartford

The seminary observes the Day of Prayer for Colleges as usual, there being no recitations but morning prayers and an afternoon service, with the alumni of the different colleges holding half-hour prayer meetings during the morning.—Dr. Daniels of the American Board spoke to the students recently about methods of missionary work in the churches.—Professor Merriam has finished his course with the Senior Class in homiletics and begun his course in pastoral theology.—Professor Perry entertained a few of the Senior Class at his home last Thursday evening.—The Hartford School of Music gave a recital at Hosmer Hall last Saturday, the seminary students being invited.

Yale

Among last week's lectures were: The Conquest of the United States by Spain—a strong anti-expansion plea—by Professor Sumner; Rossetti, by Professor Hoppin; and Homer, by Professor Seymour.—Prof. A. C. McGiffert of Union Seminary was a recent lecturer in the Leonard Bacon Club course on The Gift of Interpretation.—The Senior address was by E. R. Evans on The Young Minister and His First Church.—The first mid-year banquet of the school, Jan. 20, was almost universally attended, and it is hoped that it will become an annual affair.—The Lyman Beecher lectures by Prof. G. A. Smith of Glasgow will be given in the early part of April.

Chicago

Mrs. Woodbury of the A. M. A. spoke at the weekly conference, Jan. 19, on the work among the colored people and mountain whites.—The subject for the Walker prize essay (\$60) for this year is Faith in the Miraculous in Relation to Modern Ideas of Nature. Competition is open to the Middle Class.—Rev. C. N. Ransom, '89, in Ifafa, South Africa, whom the seminary helps support, has agreed to write a series of brief weekly letters to the students of the Senior Class to increase their interest in foreign missions. The first has just arrived.—At the monthly conference on Jan. 12 the work of the foreign departments and work among our foreign population were considered.

CLUBS

MASS.—The Worcester Club at its annual meeting had a large attendance. The present membership is 219 and the average attendance has been 233. The treasurer reported total receipts of \$2,452 and a balance of \$585 in the treasury. Mr. James Logan, the new president, took the chair, and Rev. F. L. Goodspeed of Springfield gave the address on The Higher Imperialism.

The Essex Club last Monday night heard an address by W. T. Beckwith, principal of the Salem Normal School, on Abraham Lincoln.

At its annual meeting, Jan. 16, the Newton Club considered The Newton Congregational Club an Important Fellowship for Our Churches. The discussion was led by Rev. C. M. Southgate and Mr.

G. B. Putnam, followed by many others. Mr. J. B. Taylor of the Chauncey Hall School was elected president.

MICH.—The West Michigan Club met at Grand Rapids Jan. 16 and discussed Evangelism and Christian Nurture. The evening address was made by Professor Wenley of Michigan University on Realism and Idealism in Modern Fiction.

MO.—The January meeting of the St. Louis Club was held Jan. 16, Dr. D. M. Fisk presiding. The theme of the evening was the expansion policy of the United States. Rev. C. H. Patton of First Church read a strong paper favoring expansion. Ex-Gov. W. J. Stone of Missouri opened the discussion with a slightly anti-expansion address. He was followed by Mr. J. C. Birge, who advocated American sovereignty in the Philippines.

NEW ENGLAND

Massachusetts

[For Boston news see page 124.]

CHELSEA.—First and Central have both recently observed the close of the year with annual suppers, under the auspices of the Ladies' Benevolent Society and the Women Workers, respectively. Both churches begin the new year with money in the treasury and with bright hopes.—Third also has passed another successful year and has larger prospects of prosperity than for some time. Its locality is growing fast and offers exceptional advantages.

WEST SOMERVILLE.—Day Street has voted to give the pastor, Rev. Peter MacQueen, an eight months' leave of absence, but refuses to accept his resignation. Mr. MacQueen is now on his way to the Philippine Islands.

SALEM.—Last week Dr. and Mrs. D. W. S. Clark with Tabernacle Church celebrated the 20th anniversary of Dr. Clark's installation over this church and also the 26th anniversary of their wedding. The house was thronged with guests throughout the evening. The rooms were beautifully trimmed with floral decorations and plants. A pleasant feature was the presentation to Dr. and Mrs. Clark of a purse of \$180 and a loving cup of silver. Rev. J. W. Buckham of Crombie Street Church wrote a poem of felicitation, which was worthily received.

MIDDLETON has ordained Mr. L. C. Greeley, a recent graduate of Andover, as pastor. The service was impressive and a bountiful repast was provided by the women.

WORCESTER.—Pilgrim. Dr. Lewis recently preached two popular sermons on Non-church-goers. The first dealt with suggestions from the people on how to reach the class and the second considered their excuses. While Dr. Lewis was at church on a recent Sunday evening burglars ransacked his house, taking about \$200 worth of valuables. He is now away on a coast voyage for his health.

LEICESTER.—A memorial service was held recently for those who have died during the year both from the church and congregation. The number this year, 12, was unusually large and includes many efficient workers in the church.

Maine

BANGOR.—In addition to Central having assumed the support of Dr. Gordon of Japan and a native evangelist, probably to be selected in Turkey, Hammond Street, Rev. H. L. Griffin, pastor, has assumed the support of a foreign missionary; and the Ladies' Auxiliary to the Woman's Board, representing the women of the three churches of the city, have assumed the support of another missionary—a good record for three churches with about 750 resident members.

TURNER.—The resignation of Rev. A. S. Bole comes as a surprise and grief after four years of excellent work. Advance has been made in every direction, but especially in the repairs of the church building and the addition of an attractive and convenient vestry.

PITTSFORD, under the pastorate of Rev. W. G. Wade, has taken on new life during the past 18 months. Twenty-five members have been added, all but three on confession, thus more than doubling the membership.

FARMINGTON.—The pastor, Rev. E. R. Smith, has sent out a letter with suggestions for the work of the new year. The financial outlook is encouraging; all liabilities have been met and a surplus remains.

New Hampshire

NASHUA.—Pilgrim. To effect a speedier acquaintance of pastor and people a well-planned reception was given to Dr. and Mrs. W. H. Bolster at the chapel on the evening of Jan. 13, which was attended by 300 members of the church and parish.

After some pleasing music Mr. Thurber on behalf of the church extended a more formal welcome, assuring them of their love and confidence, and extending a welcome to the homes and hearts of the people. Dr. Bolster happily responded, expressing the hope that the bonds of friendship so auspiciously begun would grow and strengthen. Refreshments were served and the accompanying social festivities were delightful.

NORTH CONWAY has a new pastor in Rev. P. H. Cressey, who was ordained and installed last week. He is well known in Salem, Mass., where the Tabernacle Church Young People's Society showed their esteem of him by sending him a fine study chair.

HAMPTON has planned a much-needed improvement of its edifice looking to thorough repairs of the exterior and changes in the interior. Much interest has been awakened.

Vermont

[For news see Vermont Broadside elsewhere.]

Rhode Island

BARRINGTON.—Rev. Norman Plass has resigned from the pastorate, and the council of Jan. 10 approved the dissolution. He is to act as superintendent for Rhode Island of the Anti-Saloon League.

In Franklin Church, Howard, a quiet and deep religious quickening is in progress. Several have made a new start in following Christ.

Connecticut

STONINGTON.—First received an income from its invested fund of \$28,500 during the past year sufficient to pay all running expenses.—Second's flourishing C. E. Society, being in direct communication by boat with New York, sent over 400 bouquets to the missions there during the past year, besides boxes of cut flowers.

NEW HAVEN.—United. The Men's Club service was addressed last Sunday evening by Mrs. Ballington Booth. Dr. Munger returned to his pulpit in the morning after an illness of several weeks.—The C. E. Union held its 13th anniversary meeting at Dwight Place Church Jan. 18.

WEST HARTFORD.—The repairs on the old parsonage, completely remodeling its interior, are completed, and it will be occupied by Rev. T. M. Hodgdon until the new one, for which plans are ready, is built.

NORFOLK.—A handsome silver loving cup has been presented Miss Mary Eldridge by the members of the Sunday school as a testimonial to her valuable services.

MIDDLETOWN.—A special union service of the Protestant churches has been held to consider the spiritual conditions and needs of the city.

MIDDLE STATES

New Jersey

JERSEY CITY.—First, of which Dr. J. L. Seudder has been pastor for 13 years, has passed a crisis, the outcome of which is cause for rejoicing. The church is operating three institutions. It has on Jersey City Heights a vigorous and rapidly growing family church, under the personal ministry of Dr. Seudder. Down to town is the old Tabernacle Church, which 25 years ago was one of the strongest in the State, but which has been weakened financially and crippled in its working force by the removal of the Protestant and well to do population and the incoming of Catholics, Hebrews and non-church-goers. There was a great effort to reach the masses in the tenement houses surrounding the Tabernacle, and for this purpose the People's Palace was established and began "institution work." It has been successful and popular. Poor people avail themselves of its privileges and willingly pay the rates charged for instruction and amusements. The current expenses of the Tabernacle work became a serious question. Previous to the annual meeting, Jan. 12, a thorough canvass of the district was made and sufficient funds promised from business men, church attendants and others interested to warrant a continuance of the work. Suburban churches also will assist. The rumor that the Tabernacle would be sold was false. An endowment fund is needed and planned for now.

THE INTERIOR

[For Chicago news see page 123.]

Ohio

CINCINNATI.—Lawrence Street. The new pastor, Rev. Benjamin Harris, is succeeding excellently with this work.—At Columbia, also, interest is growing under the new leadership of Rev. O. H. Denny.—The seven church Brotherhoods in the city held a mass meeting in the Second Presbyterian Church, Jan. 20.

COLUMBUS.—Plymouth. At the recent council called to consider the resignation of the pastor,

Rev. Alexander Milne, owing to his call to Duluth, where Pilgrim Church desires his leadership, the vote was in favor of releasing him from his present charge. But his people desire to have him remain, as evidenced in several ways. This church is free from debt.

Michigan

HOPKINS STATION.—As a part of the fruits of Evangelist Rowland's work in December, 10 new members, ranging in age from 12 to 69, were received Jan. 8 on confession. More are to unite soon. In Hilliards also he held special meetings for two weeks in December, and the church was greatly encouraged. Some recent accessions were all from one family. All departments are prospering in both churches, of which Rev. F. W. Bush is pastor.

Wisconsin

WASHBURN, on Wisconsin's northern horn, is moving forward under Rev. John Gibson to marked efficiency. The Y. P. S. C. E. aid the pastor in sustaining weekly services in the county jail and in distributing large quantities of literature in lumber camps and mill boarding houses. Destitute districts adjacent are being explored and found in great need of the gospel. The Y. P. S. C. E. have also pledged the purchase of a new lot, and during the year it is proposed to have the church renovated and moved to a central location. The Sunday school has increased during 1898 by a large per cent, and 20 have been added to church membership. The ladies have raised nearly \$300 for various purposes.

SUN PRAIRIE.—Rev. F. Emory Lyon remains another year by unanimous vote. The women have given \$100 for benevolence, and the total of church benevolences during 1898 is about \$2 a member. The balance of the debt on the parsonage is now cleared.

NEW CHESTER.—The recent work here bore its first fruits in nine members received Jan. 15, five of them men. More are to follow and the revival interest deepens. The field is supplied by Mr. Stevenson of Friendship.

THE WEST

Iowa

MILFORD is certainly an enterprising church. But a few weeks ago the people decided to ask no more aid of the Home Missionary Society, and now they are planning to build a parsonage.

Minnesota

SEBEKA.—A church of 20 members was organized Jan. 15 by Rev. E. H. Stiekney. The town is seven years old and this is the first English-speaking church established here. It represents six different denominations and includes the religious strength of the town and surrounding country. Several more persons unable to be present at the organization will unite soon. The Sunday school numbers 60.

ALEXANDRIA.—Through the efforts of Rev. F. P. Ferguson much interest has been aroused at the various stations on the Alexandria circuit, large congregations filling the schoolhouses, with the purpose in some districts to erect church buildings.

MANTORVILLE has voted to build a parsonage, has secured lots and raised a subscription. Benevolences have increased, as have also the audiences.

DAWSON, since the coming of Rev. A. H. Tebbets, has been greatly revived, and evening congregations fill the house to overflowing.

ST. CLOUD.—Financial discouragements have led the church to allow their pastor, Rev. I. B. Tracy, to preach in the afternoon at Cable and in the evening at Sauk Rapids, omitting the evening service at the home church.

Nebraska

DEWITT celebrated its 25th anniversary Jan. 17, 18. Supt. Harmon Bross, who was present at the organizing council, preached Tuesday evening. The address of welcome by the pastor, Rev. R. M. Travers, was responded to in a poem by Rev. G. W. Crofts. Rev. H. A. French, who was also present at the organization, sent a letter of greeting. Rev. Fred Alley was the first pastor. Only two of the charter members were able to be present. Mrs.

S. J. Buck gave reminiscences of the struggles and victories of this pioneer church, Rev. J. A. Jones, the first home missionary in Clay County, spoke of his early experiences, and the closing address was given Wednesday evening by President Perry of Doane College. Special revival interest of late in the church has decided a number for Christ and 10 young people united with church and C. E. Society, Jan. 15. Mr. Travers has charge also at Kilpatrick.

FRANKLIN.—Special meetings for the deepening of the spiritual life were held in December, led by Rev. C. S. Harrison, so well known in connection with Christian academies of the West. He had formerly been pastor here for seven years, and received a hearty welcome from his old people and from the large number of young people in the academy and the C. E. Society. The primary object of the meetings was gained in the clearer vision of gospel truth and inspiration to better living and larger service.

Colorado

RED CLIFF.—Mr. W. H. Hawkins of Leadville has begun service with this church, and for several months will have charge of all the missionary work in Eagle County, visiting several other villages.

COPE.—An interesting parish belongs to Rev. Peter Rasmussen. It is 20 by 15 miles in extent, and his carriage has passed over 2,018 miles between four stations in the past year. He organized one church of seven members, Dec. 11, and expects to form another soon. Two new Sunday schools grew on his field last year. The new church is at Fox.

Oklahoma

CALVARY.—Rev. D. E. Todd has held meetings here and has been enabled to overcome in a measure prejudice against this church aroused by a minister of another denomination whom it rejected.

A fellowship meeting was held at Downs Jan. 18-20.

PACIFIC COAST

California

ESCONDIDO, the "hidden vale," is remote from centers even of Southern California, but a number of New Englanders live here. The choir lately gave a successful rendering of Haydn's oratorio of The Creation.

Washington

SEATTLE.—The Congregational clergymen of this city and vicinity have organized a Ministers' Meeting, to hold two sessions a month on Monday afternoons.

The Past Year in Our Churches

REPORTS AND PLANS

Massachusetts

In **GREENFIELD** Second has finished a good year, with 346 members, including the 31 accessions, 20 of whom came on confession. The S. S. roll has 280 names, and the average attendance is 240, an exceptionally good showing. The Men's Fellowship Club conducts a lecture course; the Girls' Club maintains its own quarters, with a paid secretary, and does the work of a Y. M. C. A. in town. The past year has seen a material increase of the Sunday evening congregations.—**SPENCER, First** gave total benevolences of \$1,900 and raised \$5,431 for home expenses. At the close of 1898 the church voted to support Rev. S. C. Bartlett of Japan as its foreign pastor.—**OXFORD's** annual roll-call and supper had responses from nearly every member. Jan. 1 there were 10 additions on confession as a result of special meetings in October. So much earnestness has of late developed in the prayer meetings that they have had to be prolonged. Rev. E. A. Bradstreet is pastor.—**MILFORD, First** had benevolences of \$1,152 and additions of 10. The membership is 279. The pastor's wife, Mrs. Woodbury, has been teaching a Saturday afternoon sewing class with great success.—**LEICESTER, First** was able to close the year free from debt. The aggregate expenses were \$2,695. The society has just received a gift of \$2,000 from Charles W. Warren, the income to be used towards the pastor's

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salary, making the ninth distinct fund, two others of which were received last year. One was the amount of \$3,000 from the will of Lory Watson and the other \$4,000 by will of Joseph Murdock. The spire of the edifice is to be repaired, and \$2,500 have already been raised for that purpose. The pastor is Rev. D. C. Reid. — **CENTRAL OF BRIDGE-WATER** had a well-attended supper and reports show a net gain of 12 members, making the aggregate 268. The benevolences were about \$450. There is no debt. The pastor, Rev. E. S. Porter, is closing his 10th year here. — **WHATELY** enjoyed a turkey dinner. It reports repairs costing \$700. Four members have died during the year, whose average age was 81 years. The church has been incorporated and has adopted a new manual, which is to be printed together with a historical sketch and complete list of membership since organization. The present membership is 152. Rev. G. L. Dickinson is pastor. — **ASHLAND** begins a new year in good condition financially. Last year gave generous responses to calls for missions and \$125 were given to support a Bible reader in Turkey. Rev. G. W. Lawrence is pastor.

Maine

BIDDEFORD, Second, where Rev. E. M. Cousins was recently settled, sends out a printed statement of its work. Total membership is 255. Offerings are made bimonthly for benevolences, and last year a total of \$334 was received for home and foreign work. — **EAST MADISON**, under the efficient leadership of Rev. T. B. Hatt, has grown in spirituality and numbers, there being now 39 members where only 15 were numbered two years ago.

New Hampshire

The roll-call and supper in **GILSUM** were well responded to. The membership roll numbers 109. — In **HINSDALE** 91 responded to the roll. Reports from the various branches were encouraging. Seventeen have united with the church, showing a gain of 10 over the past year. Rev. W. E. Renshaw is pastor.

Rhode Island

In **PROVIDENCE**, *Pilgrim's* annual roll-call was largely attended. Instead of a supper, refreshments were served during the evening.

Connecticut

FIRST OF NEW BRITAIN received \$6,437 last year. Extra pledges are called for, among other purposes, to repaint the interior of the church and put in new cushions. — **WINSTED**, Second had most encouraging reports, and the financial condition is excellent. Benevolent contributions to the seven societies were increased over last year in spite of the fact that \$12,000 have been paid on the new building. — **CHAPLIN** reports special benevolences of \$400, with a total of \$1,400. The membership remains the same. There was an unusually large representation at the annual roll-call by person or by letter. Rev. E. M. Frary is pastor. — **GREEN'S FARMS**'s offerings have been to all the societies, besides others, making an advance of 10 per cent. over last year. The roll-call had a good attendance, with supper. Rev. R. J. Thomson is pastor. — **WEST HARTFORD**'s additions exceed any previous year since 1857, while the Sunday school received a gain of 38 members, which brings the present number to nearly 400; of them 126 are in the home department. The church publication, *The Grey-stone Herald*, will be continued another year. Rev. T. M. Hodgdon is pastor. — **NEWINGTON**'s benevolences amounted to nearly \$1,000. The present membership is 233. Among the public bequests of the late Henry M. Robbins are \$2,000 to this church for the maintenance of music, and \$5,000 for a permanent fund.

New York

FLUSHING has made repairs on its building which put it in excellent condition, with paint and decorative work, new windows, pews and carpet and a new organ, the whole cost being about \$16,000, all of which is provided to be paid in within two years. — **THE WARSAW** report shows 30 added to the church during the past year, of whom 25 were on confession. The present membership is 477; over 280 have united during the present pastorate.

Ohio

GARRETTSVILLE, Rev. H. O. Allen, pastor, has closed a year of unusually heavy expense, owing to repairs, but money remains in the treasury. During the present pastorate of a little over two years 34 persons have been received into the church. — **AT RUGGLES** Rev. Albert Bowers has begun his 15th year of service. Last year the home expenses were \$865 and the benevolences \$240.

Indiana

The **INDIANAPOLIS** churches have reviewed the year. *Mayflower* had a supper previous to its re-

Continued on page 141.

Marriages

The charge for marriage notices is twenty-five cents.

KETCHUM-SEARLES—In Eddystown, N. Y., Dec. 28, 1895, by Rev. George R. Searles, father of the bride, assisted by Rev. C. J. Jones, D. D., Prof. Elvin S. Ketchum of Springfield, N. J., and Mabel E. Searles of Eddystown.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

SMITH—In Bridgton, Me., Jan. 5, Deacon Lewis Smith, aged 69 yrs., 6 mos., and 25 ds.

WHITE—In Pittsfield, Jan. 13, at the home of her daughter, Mrs. E. G. Baldwin, Mrs. Electa D., widow of Rev. Pliny H. White of Coventry, Vt., aged 78 yrs.

MISS HANNAH LANE FITTS

Entered into rest at the home of her brother, Rev. J. H. Fitts, Newfields, N. H., Jan. 5, after a brief illness of pleura-pneumonia. She was a native of Candia, N. H., where she united with the Congregational church fifty years ago, and commenced teaching at an early age; afterward she taught in West Boylston, Mass. In December, 1866, she went South under the American Missionary Association to teach among the colored people. The next year she was appointed to Wilmington, N. C., where she remained twenty-one years, a faithful, devoted, Christian teacher, universally respected and beloved. Leaving only when compelled by failing health, she came home and consecrated her remaining strength for ten years to the interests of her former pupils, aiding and inspiring them by every means in her power to fit themselves for usefulness. Her last conversation was of her Wilmington friends, whose sufferings by the recent race troubles almost broke her loving heart. Many in all parts of our country will miss her cheering, helpful letters. "Well done, good and faithful servant." A. E. F.

REV. JOHN H. GURNEY

John Hopkins Gurney was born Sept. 21, 1821, at Dover, Me., and died suddenly of angina pectoris, Dec. 7, 1895, at the home of his son, Joseph T. Gurney, at Dover, S. D.

In his early boyhood days he moved from Maine to Massachusetts, where his youth was spent mostly in Boston, until he went to Oberlin College. He graduated from Oberlin, together with Susan S. Irvine, who became his wife, in 1845. In 1846 he graduated from Andover. He was married the same year and immediately began preaching at St. Johnsbury, Vt. He preached afterwards at New Braintree, Mass., Dover, Me., Newport, Mass., Humboldt, Io., and at Dover, S. D. At this place he organized and built up one of the strongest country churches in the State.

During his pastorates at St. Johnsbury and New Braintree eight children were born to Mr. and Mrs. Gurney. All, with the exception of one who died in infancy, survive them. All seven were married by their father, the youngest about a month before he died.

He seemed to regard this last act as the culminating of his labors. Several times thereafter he expressed his readiness and willingness to depart. He had seen friends and associates pass on. There were more be-

yond than here. Here all was changing. It was a different world from that in which his labors were performed. He was becoming a stranger in a new country. The new, the young, were coming on. The new was all about him. In him he felt the old, and the old was passing away. He looked out to a better country, where he could rejoice in unfading youth, for he loved youth better than age. He felt that George Horton's lines applied to him:

And what's for age?
Pain's prison bars,
Comfort that every trifle inars,
Dimness and fear—and then the stars.

And so he passed, too suddenly to say farewell, in the twinkling of an eye, from out the dimness and fear, bursting the prison bars of pain, to the country he longed for, whither so many loved ones had gone. While making a brief visit he died where his faithful and beloved wife had died no less suddenly six years before. Side by side in the little cemetery, *Saints' Rest*, on the prairies they both loved, the beloved two are resting. And an influence lives on and shall live, strong and pure as the winds that sweep over the sacred spot, sweet as the fragrance of the prairie flowers that bloom on the turf above them.

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Continued from page 140.

ports. The year has witnessed the induction of two pastors, one of whom, Rev. H. N. Kinney, by reason of his health, departed under distressing circumstances. Over 20 new members have been added, making a total of 197. The church collections amounted to \$2,300. The church worshiped in the chapel recently built in the side and rear of its lot. Rev. S. A. Hayt is pastor. *Trinity* had a bountiful repast and full reports. The house and recently added rooms swarmed with people. Membership is 142, of whom 48 united since the last annual meeting. The year has witnessed the purchase and occupation of a comfortable frame edifice, and its renovation and enlargement at a total cost of \$2,800, of which the C. C. B. S. furnished \$1,500. The C. H. M. S. has paid one-half of the salary of the pastor, Rev. Levi White.—The oldest church, *Plymouth*, had a supper and full reports. Additions had been 23, making the total membership 378. The indebtedness had been diminished \$1,200 and the treasurer's receipts were \$6,908, not including sums raised by minor organizations.—In *FAIRMOUNT*, for the first time, a supper and written reports were included in the annual meeting. The largest total of receipts was reported for several years. Rev. C. A. Riley is the pastor.

Michigan

LITCHFIELD's close of the year showed much more money raised and less indebtedness than the preceding year, and attendance at church services steadily increasing. The pastor, Rev. C. K. Stockwell, having spent three months a-wheel abroad, has been giving a series of Sundays in Foreign Lands to the evening congregation.—*LOWELL*, First is in good shape financially and has received 12 members. The departments are in good order, the Sunday school increasing steadily. The pastor, Rev. Henry Marshall, has begun his second year here.

Minnesota

At GLENWOOD a parsonage nears completion and the church closes the year with money in the treasury.—*FARIBAULT* closes a prosperous year, with increase in benevolences and money raised for home expenditure. Rev. G. S. Rieker expects to close his pastorate soon.

Iowa

At COUNCIL BLUFFS reports showed steady, healthful growth. For the first time in 25 years the church is free of debt with a balance in the treasury. Last January there was a debt of \$3,150, current expenses have been \$2,700, and benevolences \$300, making a total of \$6,150 raised and paid out during the year. Of this amount \$1,000 were given by one woman of the church. This is the second year of Rev. J. W. Wilson's pastorate.—*CHARLES CITY* received 18 accessions during the past year. The amount raised for home expenses was \$2,513 and for benevolences \$675.—*GRINNELL*'s expenditures for the year were \$9,877, of which \$4,254 were for benevolences.

Nebraska

ASHLAND has had 19 accessions, three on confession. The membership has reached 186. The expenses of the year, about \$1,200, were all provided for. About \$150 had been raised for home and foreign missions, and \$119 for Christian education. Rev. T. W. C. Cheesman will preach occasionally for the pastorless church of Greenwood, six miles away.—*St. Mary's Avenue Church*, OMAHA, has received 14 new members during the year, and the roll now bears 470 names. The benevolences were \$302.

Kansas

At UDALL 47 members have been received, \$140 contributed for benevolence, all home expenses met and there is a balance in the treasury.—*First of LEAVENWORTH* reports advancement in nearly all lines. The work of the young people has been specially gratifying. They have made the largest contribution for missions of any Congregational society in the State. Under the auspices of their missionary committee a Young Woman's Band of Missionary Workers has been organized, which in three months has raised and sent away \$15, has clothed 10 children, given away 40 Christmas presents and has bought a missionary library of 16 volumes for the use of church members. The society as a whole has been helping the pastor in the vesper services for the last three months. These services are proving successful, congregations continually increasing, the last two having been fully as large as that in the morning. The pastor, Rev. C. H. Penn, is giving a series of lectures upon the English Reformation at this five o'clock service. The People's Evening College now enrolls over 40 students and has been put in charge of a board of business men, who are providing a course of lectures. The church has also opened a reading-room in one

of the parlors with 30 periodicals. A catalogue of interesting articles to be found here is published every week in the church paper. A man not connected with the church surprised the pastor the day before Christmas by giving him an envelope inclosing \$100 to be used to advance institutional work. His example kindled others to emulation, so that gifts to the amount of \$75 more have been extended for special purposes without solicitation.

Continued on page 149.

THE stomach and bowels are kept in a normal condition, and constipation is unknown in the baby fed on Mellin's Food.

GOOD ADVICE.—We are glad to call the attention of our readers to the excellent advice offered in another column in regard to the casing of books in a library. Many persons make the mistake of buying cheap bookcases. Any book that is worth owning is worth casing in substantial form. A good bookcase lends dignity to the library far beyond its actual cost. And the cost of good bookcases is very slight in these days, when they are selling them for so little money at the warehouses of the Paine Furniture Company on Canal Street.

"ARE CHILDREN WORTH BRINGING UP?"

The following paragraph is written in pretty vigorous style, but it is all true, and it comes from an eminent authority and parents ought to read it:

"Many a doting mother would be horrified if you should ask her if her children were worth bringing up, and yet she acts exactly as if they were not. Any winter day you will see youngsters out in the snow, bundled up in all the overcoats, mufflers and mittens they can get on, but on their feet nothing but thin leather shoes that wet through the minute they touch the snow.

"The family doctor should din it into the mother's head all of the time that the health of the children lies in the feet. Keep the feet dry. Never let them get wet. No child should be allowed to go out into the snow or rain, or when the walking is wet, without rubbers. When children's rubbers cost only twenty-five or thirty cents a pair, nobody can plead expense as an excuse. Many a fond mother who has lost a child weepingly lays it all to the inscrutable dispensation of Providence, when the whole trouble was the child had no rubbers."—*American Journal of Health*.

SPECIAL OFFER

FROM

Macular Parker Company

CUSTOM DEPARTMENT.

To give employment to the work-people in our custom manufacturing department during the dull winter months, we repeat the offer which we have made for several years past at this season, as follows:—

We have had manufactured for us in England for several years past a medium weight (19 ounce) soft finish Black Worsted Twilled Coating, of which we sell large quantities in our Custom Department and in the piece to Merchant Tailors throughout the country. The fabric has given universal satisfaction, and is suitable for wear upon almost any occasion and at any season excepting in the extreme heat of summer.

Until March 22 we will make to your order a suit from this cloth, with trousers of the same, or a choice from a large variety of patterns in Fancy Worsted goods, at

Thirty-Eight Dollars

(Coat either Sack or Cutaway)

Or Coat and Vest without Trousers at

Twenty-Eight Dollars

No order can be received later than WEDNESDAY, March 22.

MACULAR PARKER COMPANY
400 Washington Street.

Profitable Employment

We want to engage the services of an energetic man or woman to represent

The Ladies' Home Journal

To look after renewals and to secure new subscribers. A good agent can earn not only good pay, but will share in the \$11,500 to be divided—April 15th—among the best agents.

The Curtis Publishing Company
Philadelphia, Pa.



A TASTE OF

WHITMAN'S

CHOCOLATES and CONFECTIONS.

makes you wish for a feast of them. Sold everywhere.

Whitman's Instantaneous Chocolate

is perfect in flavor and quality, delicious and healthful. Made instantly with boiling water.

STEPHEN F. WHITMAN & SON,
1516 Chestnut Street, Philadelphia, Pa.

Get relief with
DR. ISAAC THOMPSON'S EYE WATER

HOUSEHOLD READING and WORTH KEEPING.

We are receiving many calls for these books, some of them from persons who already have one or both of the volumes. We have a few books left and will fill orders at once as long as the books last at \$1.00, postpaid, for the two.

THE CONGREGATIONALIST,
14 Beacon Street, Boston.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

Continued from page 141.

South Dakota

In RAPID CITY the supper was prepared by the Ladies' Aid Society. The membership is 187. Twenty have been received during the year. Reports showed exceptionally good work. All expenses have been met and a surplus was left in the treasury. The church raised for all purposes \$1,938. Rev. J. W. Barron, the pastor, is now on the sixth year of his pastorate.

California

Contributions of First SAN FRANCISCO, for expenses were about \$300 more in 1898 than the year previous.

WEEKLY REGISTER

Calls

BACON, Wm. A., Washington St. Ch., Beverly, Mass., to Shelburne Falls, Mass. Accepts.
 BEGG, W. P. (Presb.), Queen's Col., Ont., to Massena, N. Y. Accepts.
 BOARDMAN, Chas. P., recently of Webster City, Io., to Marshalltown, Mass. Accepts.
 BROWNE, Donald, formerly of Olivet Ch., Boston, Mass., to Mont Vernon, N. H. Began work Jan. 1.
 CHALMERS, Jas., to Ross Memorial Ch., Port Huron, Mich. Accepts.
 COLP, Donald G., Yale Sem., to Kragness, Minn., and Plymouth Ch., Fargo, N. D. Accepts, to begin in May.
 CROMER, Jere C., late of Owosso, Mich., to Fountain Park Ch., St. Louis, Mo.
 DALTON, John J., No. Monroeville, O., to Valley City, N. D. Accepts.
 DANFORD, Jas. W., for another year to Brownston and Stewart, Minn. Accepts.
 DAVIS, Fred K. L., formerly of Ward Hill, Mass., accepts call to Acushnet.
 DONALDSON, Levi J., to remain the fourth year at Tavares, Fla. Accepts.
 ELLSWORTH, Fred K., formerly of Vanceboro, Me., to Sandwich, Mass. Accepts.
 EPLER, Percy H., asst. pastor Phillips Ch., So. Boston, Mass., declines to Second Ch., Baltimore, Md.
 EVANS, J. Lewis, recently of Rochester, N. H., to Streator, Ill. Accepts.
 GRANT, Lathrop C., Hamilton, N. Y., to First Presb. Ch., Eau Claire, Wis. Accepts.
 GRANNIS, Geo. H., Grossdale, Ill., to Glen Ellyn, Ill. Declines.
 HARRISON, F. B., asst. pastor of Ch. of the Redeemer, New Haven, Ct., accepts call to Palmer, Mass.
 HARVEY, Wm., to Economy, N. S. Accepts.
 HEROLD, Jos. G. W., West Newfield and North Parsonfield, Me., accepts call to Sebago.
 HILLIS, Newell D., Central Ch., (Indpt.) Chicago, to Plymouth Ch., Brooklyn. Accepts.
 HUMPHREY, Wm. B., Melvin, Ill., to Havana. Accepts.
 HUTCHINSON, Wm. A., Montrose, Col., to Ward. Accepts.
 JONES, Trevor C., Pittsford, Mich., to Morenci.
 JORDAN, W. J., Chicago Sem., to remain another year at Shoplere, Wis. Accepts.
 LEE, Dorral, lately of Wellfleet, Mass., to No. Dighton. Accepts.
 LEETE, Wm. W., First Ch., Rockford, Ill., to Dwight Place Ch., New Haven, Ct.
 LEMON, G. H. (Meth.), to Cedar Springs and E. Nelson, Mich. Accepts.
 LONGREN, Chas. W., formerly of Franklin, Mass., to Montrose, Col. Accepts.
 MARTS, Wm. G., Clarkfield, O., to Omena and Sutton's Bay, Mich. Accepts.
 MILNE, Alex., Plymouth Ch., Columbus, O., accepts call to Pilgrim Ch., Duluth, Minn.
 MOFFATT, T. Clemence, to remain the third year at Wymore, Ne. Accepts.
 MULNIX, Andrew H., Hyannis, Mass., to E. Milton. Accepts.
 PRESTON, Wm. F., Onondaga, Mich., to Augusta. Accepts.
 REXFORD, Geo. W., recently of Sycamore, Ill., to Telluride, Col. Accepts.
 SOJDERE, Walter G., to Blue Island, Ill. Accepts.
 SPRAGUE, E. E., to remain another year at Cortland and Pickrell, Neb. Accepts.
 SPIKER, W. D., to Shell Rock, Io. Accepts.
 STEVENS, Henry A., Brighton, Mass., to North Ch., Providence, R. I., where he has supplied several months. Accepts.
 WHEELER, Edgar C., recently of Ellensburg, Wn., to Hyannis and W. Yarmouth, Mass. Accepts.
 WOLFE, Jos., recently of Madison O., to Twinsburg. Accepts.

Ordinations and Installations

CAMPBELL, Chas. I., Sanford, Fla., Jan. 19.
 CRESSEY, Pemberton H., o. and i. North Conway, N. H., Jan. 17. Part by Rev. Messrs. H. G. Hale, A. S. Bur-
 ril, J. R. Horne, Jr., and Dr. D. S. Clark.
 REDFIELD, C. F., o. and i. Winter Park, Fla., Jan. 18.

Resignations

BACON, Wm. A., Washington St. Ch., Beverly, Mass.
 BENFORD, Geo., Standish, Mich.
 BRAY, Wm. L., Okaloosa, Io., to take effect March 1.
 CLAPP, T. Eaton, not resigned from First Ch., Manchester, N. H.
 CURTISS, George, Mayville, N. D., after a pastorate of nine years.
 DE MOTI, Geo. C., Ticonderoga, N. Y., to take effect May 1.
 DUTTON, John M., Newtonville, Mass.
 LUTZ, Adam R., Monroe, Ct.
 McCOWAN, Harvey S., People's Ch., Detroit, Mich., to go upon the lecture platform.
 MILLAR, Wm., Ross Mem. Ch., Port Huron, Mich.
 MURRMAN, Adam, Grand Junction, Col. Will go East April 1.
 ROWLAND, John H., reconsiders resignation and will remain for the present at Waupun, Wis.
 STUART, Wm. H., E. Jaffrey, N. H., to take effect May 1, after a seven years' pastorate.
 SWEET, Geo. E., Cambridge, N. Y.
 WASHBURN, Geo. Y., Harwich, Mass.

Dismissals

MILNE, Alex., Plymouth Ch., Columbus, O., Jan. 16.
 MOODIE, Royal C., No. Craftsbury, Vt., Jan. 4, after more than nine years' service.
 MULNIX, Andrew H., Hyannis, Mass., Jan. 24.
 PLASS, Norman, Harrington, B. I., Jan. 10.
 SWEET, Geo. E., Cambridge, N. Y., Jan. 4.

Do you feel Irritable?

Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

Churches Organized

FOX, Col., 11 Dec., seven members.
 NAUGATUCK, Ct., Swedish, 18 Jan., 27 members.
 OAK PARK, Ill., Third, 13 Jan., 114 members.
 SEBEKA, Minn., 15 Jan., 20 members.

Miscellaneous

BARBER, Clarence H., of Manchester, Ct., who lacked only a few votes of being nominated as a candidate for the Connecticut legislature, has just been chosen chaplain of the House in that body.
 BLACKMAN, Virgil, of Swansey, N. H., recently gave a surprise party to his father, Joel Blackman, on his 88th birthday. Seventeen, whose ages averaged 81, sat down together to dinner.
 CLARK, Wm. C., recently of So. Hero and Grand Isle, Vt., has removed to Georgia, Vt., and will rest awhile before taking new work.
 DARLING, Marc W., of First Ch., Sioux City, Io., on account of continued trouble from bronchitis has been obliged to give up his work for a time and has gone to Florida for the rest of the winter.
 ELLSWORTH, Fred K., who has begun work auspiciously at Sandwich, Mass., was tendered a reception last week.
 FREY, T. Arthur, who has supplied the Third Ch., Denver, Col., has retired to University Park to recuperate and take degree work in philosophy and ethics.
 GALT, Wm. A., of Hartsville, Ct., is in Hartford for medical treatment, to stay a month. Meanwhile, Rev. L. S. Griggs, a former pastor, will supply the pulpit and perform pastoral service.
 GREER, Jas. A., Providence, R. I., was given a reception lately which showed a hearty spirit of welcome to his new field, Academy Ave. Ch.
 PRATT, Arthur P., an Andover student supplying at Berlin, Mass., made application to the Suffolk South Association last week for renewal of licensure. This was granted for the usual term of three years.
 PRIOR, Isaac R., formerly of Columbia, S. D., has removed to Redfield, that his children may attend the college. He will do field work in the northern part of the State for the Anti-Saloon League.
 SEARLES, Geo. R., Hancock, Minn., is spending a much needed vacation at his home in Eddytown, N. Y., being called to officiate at the marriage of his daughter.

For Accessions to the Churches see page 143.

For inflammation and pain, try *Pond's Extract*. Do not be deluded by spurious preparations.

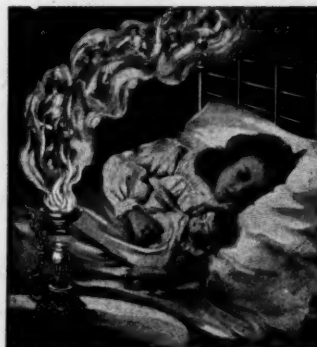
WASHINGTON TOURS, \$23, including side trip to Mount Vernon and Alexandria, under the personally conducted tourist system of the Pennsylvania Railroad, leaving Boston Jan. 23, Feb. 6 and 27, March 13 and 27, April 3, 10 and 24. Seven days, Boston, \$23; New York, \$17. Side trip to Old Point Comfort. Itinerary of D. N. Bell, tourist agent, 205 Washington Street, Boston.

AUSTRIA (VIENNA).—The city of Vienna is one of the most beautiful and interesting in Europe. It is essentially a city of music and musicians, having been the home of many of the greatest composers. It also ranks with Paris as the creator of fashions, dress being cultivated as a fine art by the Viennese women. Its simplicity of parts, easy operation, great range and excellence of its work specially commend the Singer to the artistic dressmaker. Thus Singer sewing machines are preferred by Vienna modistes, and the number of Singers used there exceeds all others. The population of Vienna is made up of many nationalities, so that the original Viennese type no longer exists. The two young women pictured in another column were photographed in Vienna by an agent of the Singer Manufacturing Co. They wear their usual holiday dress, similar, in the case of the one seated at a "Singer" sewing machine, to the costume worn in Egra. The dress of the woman beside her is a combination of the Swiss and Austria (Tyrol) costume.

Caution—The market is full of imitations, represented to be the same as

BROWN'S Bronchial Troches of Boston

The Genuine has the Signature of *John A. Brown* on every box.



A GOOD PRACTICE.

If You Want a Good Appetite and Perfect Digestion.

After each meal dissolve one or two of Stuart's Dyspepsia Tablets in the mouth and, mingling with the food, they constitute a perfect digestive, absolutely safe for the most sensitive stomach.

They digest the food before it has time to ferment, thus preventing the formation of gas and keeping the blood pure and free from the poisonous products of fermented, half-digested food.

Stuart's Dyspepsia Tablets make the complexion clear by keeping the blood pure.

They increase flesh by digesting flesh-forming foods.

Stuart's Dyspepsia Tablets is the only remedy designed especially for the cure of stomach troubles and nothing else.

One disease, one remedy, the successful physician of today is the specialist, the successful medicine is the medicine prepared especially for one disease.

A whole package taken at one time would not hurt you, but would simply be a waste of good material.

Over six thousand men and women in the state of Michigan alone have been cured of indigestion and dyspepsia by the use of Stuart's Dyspepsia Tablets.

Sold by all druggists at 50 cents per package.

Send for Free Book on stomach diseases to F. A. Stuart Co., Marshall, Mich.



Always Reliable and Recommended by Physicians as the most perfect substitute for mothers' milk; a sure preventive for cholera, infantum, and valuable for dyspepsia and convalescents. The Mass. Medical Journal says: "The future has yet to produce a better food than Ridge's." In cans 25 cts., 50 cts., \$1.00 and \$1.25. Send for free sample to

WOOLRICH & CO., Palmer, Mass.

Agents Wanted

Sanitary Rubber Ring, or Hushor.

For covers of Toilet Vessels and Slop-jars. Prevents escape of odors and gases, noise when removing and replacing cover, breakage. Sent prepaid on receipt of price—25 cents each ring. In ordering give outside diameters of covers.

SANITARY RING COMPANY, 181 Tremont St., Boston, Mass.

Handled with SORE EYES Dr. ISAAC THOMPSON'S EYE WATER

Whooping Cough, Croup, Asthma, Colds

Hundreds of thousands of mothers use Vapo-Cresolene. Do You? Cresolene cures Whooping Cough every time; stops Croup almost immediately, and if used at once will cure a Cold before any complications can arise. I. N. Love, M.D., of St. Louis, says: "I have instructed every family under my direction to secure it." Mrs. Ballington Booth, says: "I recommend that no family where there are young children should be without it." W. R. Chichester, M.D., of New York, says: "As a vehicle for disinfecting purposes Cresolene is immediately successful." Anthony Comstock, says: "Malignant Diphtheria in my house; Cresolene used; cases recovered in two weeks; no others were affected." Descriptive booklet with testimonials free. Sold by all druggists.

VAPO-CRESOLENE CO., 68 Wall St., New York.

Schiffelin & Co., New York, U. S. Agents.

THE GREAT CHURCH LIGHT

FRANK'S PATENT REFLECTORS for electric gas or oil, give the most powerful, the softest, the best light known for Churches, Halls and Public Buildings. Send size of room, Book of light and estimate free. I. F.

Uncle Sam Not Built That Way

Rev. Dr. Washington Gladden, in the Chicago *Times Herald* of Dec. 25, used clever Yankee dialect poetry to say his say on domestic and foreign complications. It is easy to see from the appended stanzas where Dr. Gladden stands with reference to the war and its outcome. Uncle Sam is made to say:

These poor creetur's—what's to become on 'em,
Stunned an' scattered by what we've done?
They'll ne-d carin' for, anyhow, some on 'em,
Their wolf-mother was better'n none.
Some folks sez to me, "Nothin's due 'em;
Let's git shet on 'em; leave 'em alone;
Be a kind of a step-uncle tu 'em;
They want bread, let's give 'em a stone!"

No, sree, sir! That ain't me, sir!
Uncle Sam ain't bu't that way;
'Tain't enough to set 'em free, sir;
What is freedom to sech as they?
What they want is a kindly hand, sir,
Leadin' 'em out o' the wilderness;
What they want is a firm command, sir,
Makin' for freedom 'n' happiness.

Cost me suthin'? Yes, I guess so;
This 'ere business ain't fer gain;
'Tain't wuth mindin' the folks that says so;
'Twassn't fer plunder I fit with Spain.
I sot out fer to help my neighbor;
Now when he needs my help the most,
Shall I stop 'n' flunk in my friendly labor,
Shirkin' the load 'n' countin' the cost?

No, I can give 'em help an' healin',
Light an' leadin' an' liberty;
Jestice an' faith an' honest dealin',
Truth that maketh her children free.
So, poor brothers, I shall not leave you;
Sech as I am—with sword an' pen—
Sech as I have I freely give you;
Stan' on your feet an' I'll make you men!

New Nuggets From Henry Drummond

GLEANED FROM HIS BIOGRAPHY

This is the true holiday—to be one's simplest self, forget the past and ignore the future.

I think they do breed more cranks in America than we do here, yet we run them hard.

For one man you can help lecturing in Great Britain you can help twelve or twenty in America.

I believe in personal dealing more and more every day and in the inadequacy of mere preaching.

A man's only right to publish an address is that he thinks the thing said there is not being said otherwise.

The whole of America impresses me now as a revelation—a revelation in civilization, in politics, in human nature.

Work is given men not only, nor so much, perhaps, because the world needs it, but because the workman needs it.

The sacrifice of Christ is a part of the very essence of Christianity, but the basis of Christianity is the eternal love of God.

There ought to be margins left around all lives where it is possible. We sometimes tie up Providence as well as ourselves.

What a new proportion it [travel] gives to things; for example, "God so loved the world," and "The city had twelve gates and every one a pearl."

The great benediction of it [trouble] seems to lie less in the personal elements than in the larger views one gets of what is permanent, eternal and most living for.

I wonder if you feel, as I do, an unhealthy liking for new books. I have continually to pull myself up and go back to old and dusty friends, to find them, after all, the best.

The Bible is not a book which has been made; it has grown. Hence it is no longer a mere word-book, nor a compendium of doctrines, but a nursery of growing truths.

The masses require and deserve the very best work we have. The crime of evangelism is laziness and the failure of the average mission

church to reach intelligent working men rises from the indolent reiteration of threadbare formulae by teachers, often competent enough, but who have not first learned to respect their hearers.

Holiday Gifts

CHANDER, Mrs. J. H., Owatonna, Minn., fur cloak.
COLBURN, Dea. E. J., Hollis, N. H., Morris chair.
COOKE, W. H., No. Oakland, Cal., well-filled purse.
COOMBE, Philip, Richmond Ch., San Francisco, handsome pocketbook lined with greenbacks.
DYER, Mrs. N. T., Ashburnham, Mass., Fouth's Companion sewing machine.
HALE, E. D., Niles, Cal., useful gifts worth over \$30.
HERBERT, Jos., Royalton, Wis., gifts netting \$30.
PELTON, J. A., Stony Creek, Ct., gift of money.
SEARLES, G. R., Hancock, Minn., goodwill offering of \$75.
SOLANDT, J. A., from Staffordville, Ct., purse and autograph quilt; from W. Stafford, a rocker.
TODD, W. E., Brookfield, Mo., fine overcoat and silver souvenir.
TRACY, A. E., Ontario, Cal., well-filled purse.

Accessions to the Churches

Calif. To.	Calif. To.	Calif. To.	Calif. To.
CALIFORNIA	MINNESOTA	MISSOURI	NEBRASKA
Bakersfield, 4 6	Glenwood, — 3	Kansas City, Olivet, — 9	Chadron, 7 7
Grass Valley, — 4	Lamberton, 10 10	St. Louis, Pilgrim, 1 3	De Witt, 10 10
Haywards, — 3	Minneapolis, Forest — 6	Webster Groves, 8 13	Lincoln, First, 3 11
No. Berkeley, — 6	Heights, — 11		
Oroville, 4 4	Sebeke, — 20		
Redlands, First, — 62			
San Francisco, First, — 17			
Paris, — 7			
San Jose, — 3			
Santa Barbara, 3 3			
Santa Cruz, 10 12			
Santa Rosa, — 4			
CONNECTICUT			
Broad Brook, 5 5			
Gilead, 1 5			
Hartford, Fourth, — 5			
Kent, 2 4			
Manchester, North, — 6			
Mansfield, — 4			
Meriden, 5 11			
Naugatuck, Swedish, 27 27			
Poquonock, 5 7			
Sherman, 3 3			
MASSACHUSETTS			
Bedford, 3 3			
Brookfield, 2 4			
Cambridge, First, 3 9			
Huntington, First, 11 12			
Millbury, Second, 5 7			
Oxford, 10 10			
MICHIGAN			
Clarksville, 12 18			
Detroit, First, 7 12			
Mt. Hope, 4 6			
Douglas, — 3			
Grand Rapids, South, 4 10			
Hilliards, 4 4			
Hopkins Station, 8 10			
Conf., 237; Tot., 683.			
Total since Jan. 1. Conf., 477; Tot., 1,344.			

Allcock's POROUS PLASTERS

DO YOU USE PLASTERS?

You want the best, the one that relieves and cures. Which is it? Allcock's! Why? Try it, smell it, compare its fine aromatic odor with the smell of all other plasters. They all smell alike, a nasty, sweetish odor because they are made of cheap materials. We guarantee Allcock's Porous Plasters to be made of the highest priced and purest of drugs. Don't be buncoed. Get the best—Allcock's.

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN The Congregationalist, Oct. 20th, Nov. 17th, 24th.

"FOOL'S HASTE IS NAE SPEED." DON'T HURRY THE WORK UNLESS YOU USE

SAPOLIO

HAD OVER TWENTY DOCTORS.

Stomach and Liver Troubles and no Strength to Work.

Discouraged and Terribly Run Down, Weak and Prostrated.

Dr. Greene's Nervura Took Me Out of My Troubles and Made Me Well.

Mr. George E. Learned, Orford, N. H., Deputy Sheriff of the county, says: "I have been troubled with chills and malaria, with stomach and liver trouble, and I have had over twenty doctors at work at my case without receiving any help. I was terribly run down, weak and prostrated, and without strength or ambition to attend to my work. I was pretty



well discouraged, but finally hearing how much good Dr. Greene's Nervura blood and nerve remedy was doing, I began to use it. I tell you Nervura is a great medicine. It took me out of my troubles and made me well."

It cures others, why not you? You can consult about your case without charge with Dr. Greene, 34 Temple Place, Boston, Mass., either by writing or calling.

WATCH AND CHAIN FOR ONE DAY'S WORK.



Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1/4 doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required.

BLUINE CO., Box 3, Concord Junction, Mass.

HOOPING-COUGH GROUP

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

SOFTENED EYES DR. ISAAC THOMPSON'S EYE WATER

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in The Congregationalist.

In about the same time that it takes a streak of lightning to flash across the sky,

POND'S EXTRACT

will relieve your pain, no matter where it is.

Pond's Extract cures Chills, Frostbites, Catarrh, Sore Throat, Bronchitis, Sore Chest, Coughs and Colds.

AVOID SUBSTITUTES.

THIS BEAUTIFUL PICTURE TO EVERY READER OF THE CONGREGATIONALIST **FREE**

I WILL SEND
FREE

this beautiful panel picture in colors, or an Artists' Proof Etching to every reader, upon receipt of 25 B. T. Babbitt's Best Soap wrapper trade-marks, or ten 1776 Soap Powder trade-marks, or the coupons found in the cans of our Best Baking Powder. Inclose two-cent stamp for postage. I have a series of 18 beautiful Artists' Proof Etchings and also numerous colored panels. These pictures are 14 x 28 and are obtainable at any time. A complete catalogue will be sent free upon application, if a two-cent stamp is inclosed. There is no advertising matter printed on any of these pictures.



"MY FIRST SKATES."
Colored Panel 14 x 28.

B. T. BABBITT'S BEST SOAP.
B. T. BABBITT'S SOAP POWDER.
B. T. BABBITT'S BEST BAKING POWDER.
Address "Dept. G," P. O. Box 2,917, New York City.

People

with impaired digestion or a weak stomach, invalids, people who want an easily digested food with the largest amount of nourishment, will find Mellin's Food to be a very satisfactory article. It can be taken with milk or with water or put into the tea or coffee; it may be used in any way to suit the taste. It is strengthening, nourishing, and easily digested.

Mellin's Food

We are using Mellin's Food almost entirely for a case of stomach trouble and find it just the food needed. Mrs. H. Jacobs, 293 Alexander Street, Rochester, N. Y.

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Mellin's Food Company
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